Record of Christian Work

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MODERN LITERARY TENDENCIES.

Whatever may be said of the literary output in general of the year just closing there has been no contribution of real importance to religious literature. Some books have appeared that were timely and written with skill and sincerity of purpose, but of any great work of really permanent value the year has failed. On the one hand there have been echoes of old-time philosophies, totally lacking in originality, which have been met, on the other, by apologetics that from their very nature are but ephemeral in interest. It would seem that the Church militant, taken as a whole, has been on the defensive, seeking to entrench herself, and devoting time and effort to the vindication of the faith rather than to the doing of aggressive work. Doubtless, apologetics are, in their way, of value and importance, but they are expressive of a lack of faith on the part of the many, and are surely not the best symptom of a healthy condition of life.

Definiteness of belief is lacking in many a religious community. Some church members with easy indifference assert a negative creed, finding their greatest satisfaction in emphasizing what they do not believe to the exclusion of a definite faith in any Christian doctrine. Their motto seems to be *non credo* rather than *credo*. As a negative creed is never constructive, it cannot be looked to for the creation of anything original or stimulating in religious thought or literature.

For fire and power eloquence has to depend upon a great cause, and in much the same sense a writer, be he theologian or otherwise, must have a subject with which he is *en rapport* to produce a living work. It is not enough to have a technical knowledge of it. To give life to any work there must be the writer's own personality pulsating in every page and transmitting the enthusiasm he himself has to others. This will never be found in efforts to entrench theology in scientific lines. A Pilgrim's Progress is created by experience of a definite character, and not only awakens a temporary interest, but lives in each generation because it moves in the realm of progression and activity. It breathes less of the library than of the mart; its life is not so much in halls of learning as in the rush of turmoil and strife. But this apparently is not an age to produce such living works.

And these influences are not limited to religious literature. They are voiced in the secular works of the day as well. The modern novelist treats religious themes with scant respect. Almost invariably his characters whose virtues commend them most to the reader are gifted men and women whose beliefs, if they have any at all, are negative. They patronize Christianity in a superior way, and smile indulgently at the so-called foibles of definite evangelicalism. On the other hand, the thorough-going knave is, to the novelist, orthodox in his profession and an arrant hypocrite in all besides.

Now while this may be interesting enough in fiction, it is in striking contrast with reality. The truth is, definiteness of conviction and sincerity of faith more often make for character than a superficial scepticism. Faith is the greatest influence in the world to-day, and the writer who champions scepticism is a foe to the well-being of society.

A strange inconsistency of modern writers is their strong prejudice against Calvinism. His teachings, we are told, are reprehensible chiefly in that the sovereignty of God is emphasized at the expense of man's free will, and in the doctrine of election fatalism of the subtlest kind is to be found. Nevertheless, we are taught by these same writers that man is the victim of heredity and circumstances. The hero of the popular present-day novel errs from the path of righteousness or virtue. But it was not his fault; he was the prey of temperament or peculiar condition, and is therefore to be pitied, not blamed. In other words we are to accept a new fatalism in comparison with which the greatest exaggeration of the doctrine of election is as nothing.

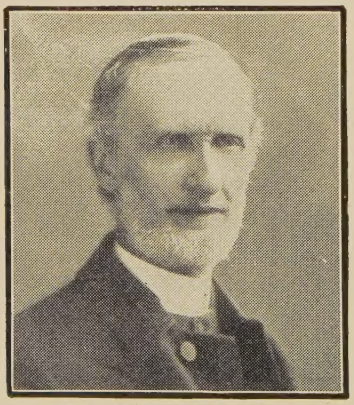
With the New Year we shall hope for better things. Already the prospect is brighter. There is a greater activity in the Church of Christ and a return on the part of many to the primitive faith. This condition must of necessity soon make itself felt in a healthier and more progressive spirit in the literature of the Christian world.

One indication of these brighter days in store is the large and ever increasing amount of missionary literature, which is being constantly added to our libraries. Never has interest in foreign missions been deeper or more widespread than at the present time, and the natural consequence is a great impetus given to the production of missionary books. There is hardly a country in heathendom that has not had its cause placed before the public, and the history and science of missions are coming to form an important department in religious literature.

Another not unfavorable sign of the times is the renewed demand for the older works of twenty and thirty years ago. Such a renaissance bespeaks better things, and an appreciation of the best which will make its influence felt. New and excellent editions of many of the best works of fiction are among the fall announcements of several large publishing houses and this, we hope and believe, is but the beginning of a new and healthier literary era.

Our Book Table.

"A journal ought not to try to cope with all the trash that is published, but to pick out good books and give them serious consideration."—*Robertson Nicoll.*



Rev. W. L. Watkinson.

The Blind Spot. By Rev. W. L. Watkinson. Fleming H. Revell Co. Cloth, 5½ x 8¼, pages 278, $1.00.

The personality of a preacher is indispensable to the full appreciation of a sermon. To this fact is undoubtedly due the comparative indifference with which the public greet the announcement of the publication of the sermons of even the most popular preachers. While this certainly holds good to a great extent in the case of Mr. Watkinson,—for one cannot but miss the little eccentricities of style that add so greatly to the charm of the speaker,—there is nevertheless much of the vigor and beauty of his spoken sermons retained even in their printed form. Mr. Watkinson is above all things original. How much this means to a minister can only be appreciated by those who are having continual drains made upon them in the way of preaching in the regular course of their ministry. In Mr. Watkin-

son's sermons there will be found much that is stimulating and suggestive, both in thought and in manner of presentation. An example of this is found in his sermon on "The Primitive and Perfected Man." "Revelation opens with a Paradise and closes with one," he begins. "It is indeed a long, sad journey from the first to the last; ages of suffering and sorrow intervene; we cross a wide wilderness full of griefs and graves. . . . . The first man was at best an innocent child; the ultimate man shall be made perfect through suffering. Leaving that first garden, we pass into another called Gethsemane, and the latter shall through the grace of Christ do more for us than Eden could have done."

Representative Men of the Bible. By Rev. George Matheson, D. D., LL. D. A. C. Armstrong & Son, New York. Cloth, 5¼ x 7½, pages 369, $1.75.

Doctor Matheson, Edinburgh's blind preacher as he is called, has marvelous power as a writer, and in his latest volume, *Representative Men of the Bible,* there is much of that freshness and originality that one finds in his earlier writings. "These studies," says Dr. Matheson in his preface, "are not historical, they are not critical; they are an analysis of the Portraits—as we see them—without any attempt to inquire how or when they came. I have imagined myself in a studio, looking at the forms as delineated, and simply asking the question, 'What did the artist mean?' Personally, I have no doubt as to the historical basis for the patriarchal life—not to speak of lives further down the stream. But I have been actuated in the meantime by the desire to find ground that is neutral to the two extremes—the Higher Criticism on the one hand and the old Orthodoxy on the other hand."

To thoroughly appreciate the sketches which Dr. Matheson has presented to us, this statement must be kept clearly in mind. In some instances the reader may feel that the author has not succeeded in maintaining the neutral ground to which he refers, but this only emphasizes the difficulty of his task. Each chapter closes with a short invocation or prayer, thus adding a special devotional character to the book.

Dr. Matheson finds in all the Old Testament characters the same traits which we recognize among ourselves at the present time. In the early history of mankind human nature speedily showed its various phases, and all history from the beginning has been but a repetition in changed conditions and expressions. As we are led through the gallery of portraits our attention is continually called to this fact, revealing not only the weaknesses of the men, but also the strength and power they derived from fellowship and communion with God. To minister as well as layman the book will be of great value, as it contains much suggestive material for further thought and study.

Plymouth Pulpit. Sermons by Henry Ward Beecher. Pilgrim Press, Chicago. Cloth, 5½ x 8, pages 450, 50 cents.

This volume is made up of miscellaneous sermons delivered between the years 1882 and 1884 by the famous preacher of Plymouth Church. Most of them have never before been published, and now their form is not sufficiently attractive to insure a large demand. The pages not being numbered consecutively, the book presents the appearance of a number of loose pamphlets bound together at random.

A First Century Message to Twentieth Century Christians. By Rev. G. Campbell Morgan. Fleming H. Revell Co. Cloth, 5¼ x 8, pages 217, $1.00.

Unlike the previous collection of sermons this series constitutes a consecutive course of addresses delivered in New York City in the winter of 1902 upon the messages to the Churches found in the Apocalypse. In the conditions which obtained in these early churches, Mr. Morgan finds the same evils that are prevalent in our day. The blessing that these addresses have already proved to the hundreds who heard them given is but an earnest of their still greater mission now that they appear in permanent form.

It is a common error on the part of some writers that the Church of Christ can best be served by exploiting the defects of its ministers. There is no such spirit in Mr. Morgan's writing. Where he recognizes evil his touch is at once sympathetic and direct. Although not at present in a settled pastorate Mr. Morgan's many years' experience as a minister makes him first and

foremost in sympathy with the regular work of the Church. This gives added value to these addresses, which will be widely read and appreciated in their printed form.

Brooks by the Traveller's Way. By Rev. J. H. Jowett, M. A. A. C. Armstrong & Son, New York. Cloth, 5 x 7½, pages 216.

The readers of the RECORD OF CHRISTIAN WORK are already familiar with the writings of Mr. Jowett, the able successor of Doctor Dale of Birmingham, England, whose contributions to the magazine have been so greatly appreciated.

Brooks by the Traveller's Way is a compilation of addresses originally published in the "Examiner" (England), and appearing now in more permanent form. As such they are lacking in continuity of thought and progressiveness in character, but make a most acceptable volume of sermons, covering a wide variety of subjects.

The Healing of Souls. By Rev. Louis Albert Banks, D. D. Eaton & Mains, New York. Cloth, 5½ x 8, pages 302, $1.50.

This volume consists of a number of gospel addresses delivered in Grace Methodist Episcopal Church during a series of revival meetings. Each of them having—as we are told in the preface—"had the approbation of the Holy Spirit set upon it in the conversion of souls," they are now published collectively in the hope "that the few hundreds of souls won on the personal delivery of these sermons may be multiplied into thousands through the printed page." Christian workers will find in this volume, in which the way of life is clearly set forth and many apposite illustrations given, much that will be of service to them in their efforts to win men to Christ.

The Christian Point of View. By George William Knox, Arthur Cushman McGiffert, and Francis Brown. Charles Scribner's Sons, New York. Cloth, 5 x 7½, pages 89, 60 cents.

This little book comprises three addresses—"The Problem for the Church," "Theological Reconstruction," and "The Religious Value of the Old Testament"—delivered to the students of Union Theological Seminary in one academic year by three of the professors. While given without prearrangement, these lectures are, as stated in the preface, "closely related in theme and attitude. With variety and even divergence as to matters of detail, they agree in laying supreme emphasis on Jesus Christ as the source, standard, guide, and authority in Christian knowledge as in Christian life."

Seed-time and Harvest. By Len G. Broughton. The Alkahest System, Atlanta, Ga. Paper, 5 x 6½, pages 178, 25 cents.

That "whatsoever a man soweth, that shall he also reap" is as truly a law of sin as it is of nature is the groundwork of this latest book by Dr. Broughton. It deals with the prevailing sins of the present day to which none can close their eyes, and contains some practical and salutary advice on important subjects. Many of the illustrations used are pithy and forcible.

Walks and Words of Jesus; A Paragraph Harmony of the Four Evangelists. By Rev. M. N. Olmsted. G. Mortimer McClintock, New York. Morocco, 4¼ x 6½, pages 394.

A splendid little book, combining the special features of both a "Harmony of the Gospels" and the "Red Letter New Testament," in that the life of Christ gathered from all four of the evangelists is given in its chronological order, while every word He uttered, as recorded in the Gospels and the Apocalypse, is made prominent by being printed not in red, but in much larger type than the rest. The book is admirably got up. It will prove a most acceptable gift, particularly for invalids, or those whose sight is failing, being light, compact, and easy to read. The only improvement that could be suggested would be a shade thicker paper.

Illustrative Lesson Notes, 1903. By Rev. Thomas Benjamin Neely, D. D., and Robert Remington Doherty, Ph. D. Eaton & Mains, New York. Cloth, 6 x 9, pages 302, $1.25.

Another volume of the *Illustrative Lesson Notes* is at hand. To the many excellent points on the International Sunday School Lessons one is accustomed to find in this book year by year some new features have been added, among others the use of the American Revised Version side by side with the Authorized, and what is termed in the preface "the sermonette treatment of the Golden Text." The book contains more

than two hundred illustrations and several good maps.

Prayers, Ancient and Modern. Selected by Mary Wilder Tileston. Little, Brown & Co., Boston. Cloth, 4¼ x 6½, pages 366, $1.00.

In this little volume, the compiler of "Daily Strength for Daily Needs" and other devotional books, has gathered from numerous sources one or more short prayers for every day in the year. The fact that the earliest date from the fifth and sixth centuries while others have been voiced by men now living shows the range they cover with regard to time. And the authorship is no less varied; the aspirations and desires of earnest souls of all creeds are here. The book is admirably got up, though it is doubtful if it will ever be as popular as some of Mrs. Tileston's other compilations.

Chosen. By Mrs. Constans L. Goodell. Fleming H. Revell Co., New York. Cloth, 6 x 8½, pages 152, 50 cents *net.*

It has been said that "certain Scriptures can only be interpreted through tears." In an equally true sense there are books that only can be written by one who has known by actual experience life's deepest truths, revealed in the school of affliction. Such is the impression in reading Mrs. Goodell's *Chosen.* The book consists of a number of devotional articles and several Bible readings. The general character of the book may be judged from the chapter headings among which are the following: "Chosen," "Christian Restfulness," "The North Wind and the South Wind," "A Time to be Sick," and "I have Learned." The book is dedicated to the memory of the late Doctor Goodell of St. Louis, for many years the pastor of the Pilgrim Congregational Church.

The Temple Bible: Numbers; Job and Ruth; Proverbs, Ecclesiastes, and the Song of Solomon; Jeremiah and Lamentations; Ezekiel; Daniel and the Minor Prophets; Luke; Thessalonians I., II.; Galatians, and Corinthians I., II. J. B. Lippincott Co., Philadelphia, Pa. Cloth, 4¼ x 5½, pages 142, 40 cents each.

The above volumes have recently been added to the Temple Bible. Each is edited by some well-known Biblical scholar, contains an introduction covering the necessary ground for the understanding of what follows, and is supplemented by copious notes. The frontispiece of each book is a reproduction of some famous painting. These handy little volumes in their olive green and gold binding will become great favorites.

MISSIONARY.

Missionary Principles and Practice. By Robert E. Speer. Fleming H. Revell Co. Cloth, 5¾ x 8½, pages 552, $1.50.

For breadth of vision and general knowledge of the subject of missions Mr. Speer is without an equal. Doubtless there are those who have a better technical knowledge of the work in various individual fields. But as a student of missions in general Mr. Speer is easily the first authority in the country. Anything that he may write on the subject, therefore, demands the attention of the Christian public, and in his last volume, *Missionary Principles and Practice,* Mr. Speer has given us a strong presentation of the claims of mission work in the foreign field.

The object of the book, as defined in the preface, is fourfold: "(1) To set forth some of the main principles of the mission movement on which it rests in its appeal at home and in its work abroad; (2) to apply these principles in some illustrative instances . . . . ; (3) to suggest by a few sketches of mission fields and the results of mission work in life, both the need and power of the work; (4) to enforce the duty and privilege of the serious attempt speedily to evangelize the world."

With unusual gifts both as a speaker and writer Mr. Speer has always been an eloquent apologist for missions. Here in the opening chapters of *Missionary Principles and Practice,* with a good cause to defend, he has given in his clear, incisive style an unanswerable argument for missions. Treating first of the Christian duty of the Church to proclaim the gospel in obedience to the direct command of Christ, he presents the needs of the non-Christian world, the real objective of missionary labor, and the sufficiency of the gospel to meet existing evils in heathendom, whether social or political.

The chapter dealing with the application of the principles of missionary labor is of

great interest, as is also Mr. Speer's presentation of the "Roman Catholic View of Missions in China."

The latter portion of the book consists chiefly of articles that have been contributed from time to time to various religious papers or of addresses delivered before missionary gatherings. Many of these are of great value and continue the general discussion, notably "Resources of the Christian Church," a wonderful address delivered at the Student Volunteer Convention in Toronto in March, 1902, and "What Christ Has Done for Women." But as is natural in a series of collected articles the same sequence of thought that obtains in the earlier part of the book is lacking and there is not a little repetition. Certain other chapters, too, although of interest as articles in the religious press, are not of permanent value and have in our judgment no place in such a book, whose value they impair. We would cite for example the one entitled "Truth or Tolerance," in which an article by Bishop Potter, which appeared a year ago in "The Churchman," is reviewed, also sketches of Mr. Speer's personal experiences in travels in Persia. As a standard textbook upon missions the value of this work would be increased by the omission of several of these, which detract from what is otherwise a most instructive and masterful presentation of the cause of foreign missions.

Via Christi. An Introduction to the Study of Missions. By Louise Manning Hodgkins. The Macmillan Co., New York. Cloth, 4¾ x 7, pages 238.

Lux Christi. An Outline Study of India. By Caroline Atwater Mason. The Macmillan Co., New York. Paper, 4¾ x 7, pages 280, 30 cents.

These books are an outcome of the Ecumenical Conference held in New York in the spring of 1900. A desire had long been in the minds of some there present that all Women's Boards of Missions this side the Atlantic should have a more thorough knowledge of foreign missions. By this was meant, not merely a knowledge of the work done by their respective denominational societies in different fields, but a knowledge covering the whole sphere of missionary effort the world over. In order to the carrying out of this scheme a committee was formed into whose hands all arrangements for its furtherance were given.

The first book issued was *Via Christi,* An Introduction to the Study of Missions, by Louise Manning Hodgkins, which sketches rapidly the history of missions from apostolic days to the end of the eighteenth century. The fact that it has already had a sale of thirty-five thousand copies is sufficient proof that the first of this series of missionary literature, which is intended to be stimulative to further study rather than exhaustive, is meeting with well-deserved success.

CAROLINE ATWATER MASON.

Now comes the second book, *Lux Christi,* An Outline Study of India, by Caroline Atwater Mason. This work while true to its secondary title — "An Outline Study of India"—is scarcely what one would have expected from the "Statement of the General Committee" issued at the commencement of *Via Christi,* viz., that each volume in the series—with the exception of the introductory one—should treat "of the history of all missions in the country to which it is devoted, ... beginning, in each case, with the nineteenth century." A large proportion of *Lux Christi*—one hundred and thirty-two pages out of two hundred and sixty-seven—is devoted to information concerning the Hindu religions, people, languages and political history. This, while most interesting and necessary to an intelligent and comprehensive survey of mission work in India, might with advantage have been curtailed and a little more detailed account given of the work done in that vast empire since the beginning of last century. As it is, this is condensed into "a portion of two chapters," and one cannot but feel that what should have been the primary object of the book—according to the Gen-

eral Committee's statement—has been given a secondary place. Notwithstanding, the book is a valuable one and will probably not fail of its author's aim—"to furnish . . . . a starting point from which students may work out in all directions into the rich store of literature accessible."

Village Work in India. By Norman Russell. Fleming H. Revell Co., New York. Cloth, 5¼ x 7¾, pages 251, $1.00 *net.*

The fact that in the last census of Central India nine-tenths of the population were returned as "rural" lends additional interest and force to these graphic "pen pictures" of Mr. Russell. We had not realized that so large a proportion of India's inhabitants are scattered over its vast provinces. And still less had the fact of the scarcity of missionaries among these teeming millions impressed itself upon our consciousness and heart. We need books like this to bring us face to face with things as they really are, to awaken us to an understanding of our comparative indifference and to arouse us to a sense of our responsibility. It were well if the Hindu's words to Mr. Russell on the occasion of his annual visit were written before our eyes in letters of flame, "Padri Sahib, you come often enough to shake our faith in Hinduism and interest us in Christianity, but not enough to enable us to understand it." And this more than nineteen hundred years after our Saviour's last great command, "Go ye into all the world, and preach the gospel to every creature"!

Very forcibly does Mr. Russell speak of the two great factors which everywhere encounter the missionary in his efforts to win men to Christ: "If the Hindu's hands are tied by custom, his feet are bound by its fellow despot, caste."

Village Work in India is a book decidedly worth reading, as well for its descriptions of people and places as for the insight we get into mission work in rural districts, its methods and success.

Soo Thah: A Tale of the Making of the Karen Nation. By Alonzo Bunker, D. D. Fleming H. Revell Co., New York. Cloth, 5¼ x 8, pages 280, $1.00.

In *Soo Thah* Dr. Bunker has given us a graphic picture of life among the Karens, one of the Hill tribes of Burma. A missionary amongst them for over thirty years, there is no man living who could have brought us into such close touch with these brown folk. Their habits and customs, their food and clothing, their traditions and superstitions, the fauna and flora of their native hills and dales are all so vividly portrayed that one puts down the book with almost a feeling of having been amongst them in person. The story of the introduction and progress of the Gospel of Jesus Christ amongst these people, who unlike most heathen had no images or visible objects of worship, is of intense interest. As one reads of their delight on hearing the news of the near approach of the "white foreigners" with their "white book"; their joy that at last the long-looked-for Deliverer was near, of Whom their prophets had foretold and Whom, like the Jews at the coming of the Messiah, they expected to set up an earthly kingdom; the path through the jungle cut for His heralds; the bamboo booths ready built for them ere they arrived, one no longer wonders at the marvelous way in which the gospel has spread among these people hungering and thirsting for the Bread of Life. Their bravery and the services they rendered in crushing the Burman rebellion are matters of history and have been amply testified to by the Indian government. Dr. Bunker in giving us *Soo Thah* has placed the Church of Christ under a deep obligation, not only to himself for a valuable addition to its missionary literature, but to the Karens also, who now that we know them so intimately must have a special place in our interest and prayers.

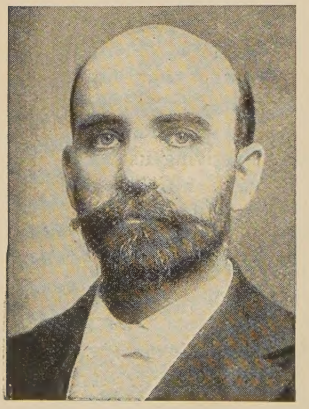
ALONZO BUNKER, D. D.

William Butler: The Founder of Two Missions. By His Daughter. Eaton & Mains, New York. Cloth, 5½ x 8¼, pages 237, $1.00 *net.*

To few men is it given to found even one mission, and the history of a man whom God so honored as to call to the starting of not one alone but two is well worth reading. Many intensely interesting incidents of Mr. Butler's life and work, both in India and in Mexico, are related, especially those connected with the Indian mutiny which broke out within ten weeks of the establishment of his work in Bareilly. By those who know Mr. Butler's "Land of the Veda," "From Boston to Bareilly and Back," and "Mexico in Transition," this life of their author will be heartily welcomed, while those who read the biography first will want to hear in Mr. Butler's own words the stories of the founding of the Methodist Episcopal Mission in India and Mexico respectively.

The Bible in Brazil. By Rev. Henry C. Tucker. Fleming H. Revell Co., New York. Cloth, 5½ x 8, pages 290, $1.25 *net.*

Under the above title Mr. Tucker, an agent of the American Bible Society, relates his experiences as a colporteur in that land during the last fourteen years. That he has pretty thoroughly covered the ground of this vast country, particularly its eastern portion, is seen by a glance at the titles of the various chapters of his book: The Country and the People; Rio de Janeiro; Along the Railroad; Among the Colonists; Overland to Bahia; Bahia; Tent Life; Down the San Francisco; Pernambuco; The Amazon; Sao Paulo; Southern Provinces; Rio Grande do Sul. The first chapter especially gives much valuable information as to the country, its early days, the various nationalities which go to make up its seventeen million inhabitants, the three most prevalent forms of sin among them, and the bitter opposition of Roman Catholicism, as persistent now as when in 1555, very shortly after the Portuguese first landed in Brazil, it obliterated with the utmost cruelty a colony of French Huguenots who had settled in the neighborhood of Rio de Janeiro. Many interesting incidents are told of the reception accorded to Mr. Tucker and his colleagues as by steamboat, railway, canoe, wagon, horse, or muleback they went up and down this largest portion of the neglected continent, scattering the Word of God among its priest-ridden people.



Rev. Henry C. Tucker.

Down in Water Street. By Samuel H. Hadley. Fleming H. Revell Co. Cloth, 5 x 7, pages 242, $1.00.

Rev. F. B. Meyer has called the "Water Street Mission" "My American Westminster." As a historic center the analogy is good. The ancient Abbey is notable as being the resting place of Britain's dead; Water Street is the awakening place of many of America's dead. In his sketches of the work and scenes in Water Street Mr. Hadley has simply recorded some of the many events which have taken place under his observation. For those who do not believe in sudden conversion we would strongly commend this book—or still better, a trip to Water Street itself. Next to hearing Mr. Hadley personally testify to the work of God among the poor slaves of intemperance in whose midst he works, this book is the most thrilling account of rescue work that we know.

JUVENILE.

When Jesus was Here Among Men. By Nellie Lathrop Helm. Fleming H. Revell Co., New York. Cloth, 5¼ x 8, pages 205, $1.00.

A child's book, dealing as its title denotes with the times of our Lord's life on earth. Though not so well told, it partakes of the general style of Ingram's "Prince of the House of David," in which both real and fictitious New Testament characters and events are interwoven. A book which children will enjoy, and which will give them a fair idea of much of Christ's earthly life in its true chronological order.

The Beginners' Course. Fifty-two Bible Studies for Scholars under Six Years of Age. Arranged by the International Sunday School Lesson Committee. The Pil-

grim Press, Boston. Board, 6¼ x 8¾, pages 158, 30 cents.

A book which will receive a cordial welcome from many a primary Sunday-school teacher. The year's lessons which start with September are so arranged as to lead the little folks up to a clear understanding of the meaning of such festivals as Thanksgiving, Christmas, and Easter. The book is well illustrated, and many appropriate little verses and stories given which will prove helpful in fixing the lesson on the childish mind. The list of books of reference for the teacher appended with each lesson will be found invaluable in preparation.

The Pictorial New Testament. Henderson & Co., Toronto, Canada. Cloth, 4½ x 5¾, pages 448, 35 cents.

This Authorized Version of the New Testament is profusely illustrated with chromographs and engravings from drawings made in Bible lands by J. Clark and the late H. A. Harper. It is published by the Scripture Gift Mission of England, Henderson's having the Canadian agency. The book is well got up and the type clear. Its bright cover and attractive pictures render it a suitable present for young people.

In Happy Far-away Land. By Ruth Kimball Gardiner. Illustrated by Howard Smith. Zimmerman's, New York. Cloth, 7¼ x 9½, pages 108, $1.50.

A book that will delight the heart of many a child this Christmas. The twelve fairy stories it contains are well told and devoid of all those features which render some fairy stories so objectionable. There is nothing in this book that could frighten the little ones, make them afraid of the dark, or rob them of the sweet dreams which are the rightful prerogative of childhood. The illustrations are capital and give an additional charm to an already attractive volume.

FICTION.

Aunt Abby's Neighbors. By Annie Trumbull Slosson. Fleming H. Revell Co., New York. Cloth, 5¼ x 7¾, pages 170, $1.00.

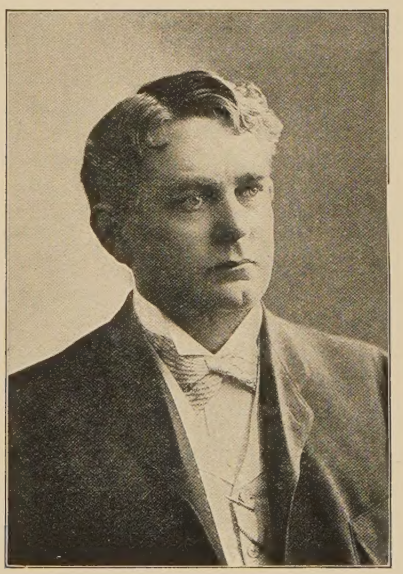
If Aunt Abby's opinions on various subjects, religious and otherwise, were the rule of life of thousands more the world would be a better, happier place. For instance: "There's always two sides to a friendship, and she's got the side that lets me do for her, help her, make allowances for her. That seems to me the hardest side. . . . . And I've got the side of helping, giving up, sacrificing,—in a very small way that hardly deserves the name, seeing the happiness I can give her and that she's willing to take. Mine's the easiest side, you see." Her views, too, on "titheing," if adopted by Christians generally would place the cause of religion for ever beyond the reach of want. But Aunt Abby's advice to one who "was certain sure she was going to be lost for she hadn't been elected" is perhaps the strongest point in the whole book. "'Well, then,' I says, 'if it's sure and certain, why there ain't any use in trying to do anything about it. But there are lots and lots of folks that there's hope for still and they need somebody to learn them what's right and to help them and comfort them. So,' I says, 'as there's not a bit of use doing anything for your own soul, why you're just the very one to work for others, having plenty of time, you see. And I'll tell you some things you can do right off.'" The woman followed Aunt Abby's advice, and needless to add soon forgot her craze. To work for others is the surest way of curing "cranks."

ANNIE TRUMBULL SLOSSON.

The Little Green God. By Caroline Atwater Mason. Fleming H. Revell Co., New York. Cloth, 5 x 7¾, pages 146, 75 cents.

A forcible, clever, timely story. That such a state of affairs as is here depicted could be possible in a Christian country at the beginning of the twentieth century is indeed terrible and would be overwhelming were it not a sure indication that we have entered upon those "latter times" which

must elapse ere He comes Whose right it is to reign. Mrs. Mason has put her gift for writing to a noble use in showing up the heathenism of civilized America while sending her missionaries across the seas to the benighted natives of other lands. Could the heathen of India and China know of the idolatry existent in our own country and were they acquainted with Scripture phraseology, the message they would send us would be in the words of the old Jewish proverb, "Physician, heal thyself." This book deserves a wide circulation, not only here, but across the Atlantic, for the various "isms" of our day are by no means confined to the land of the Stars and Stripes.



CHARLES MAJOR.

Dorothy Vernon of Haddon Hall. By Charles Major. The Macmillan Co., New York. Cloth, 5¼ x 8, pages 368, $1.50.

A story of the time of Queen Elizabeth in which the historical characters are strikingly portrayed and the political situation well brought out. The plot is by no means a new one, and many of the scenes bear a strong resemblance to Charles Major's first popular novel, "When Knighthood was in Flower." The characters, however, are true to life, and the interest is well sustained throughout. It is undoubtedly a story that will please the novel-reading public.

The Hound of the Baskervilles. Another Adventure of Sherlock Holmes. By A. Conan Doyle. McClure, Phillips & Co., New York. Cloth, 5 x 7½, pages 249, $1.50.

His untimely end and temporary absence from the literary world do not appear to have lessened in any degree Mr. Holmes's remarkable powers of observation and deduction. In "Another Adventure" we follow him through a tangled maze of mysteries and tragic situations which his wonderful genius solves and simplifies just at the right moment.

Sherlock Holmes's old admirers will welcome him warmly to their midst again and cannot fail to be pleased with his latest "adventure."

The Courage of Conviction. By T. R. Sullivan. Charles Scribner's Sons, New York. Cloth, 5¼ x 8, pages 257.

A well written, clean story, entirely free from those objectionable features which disfigure so many of the present-day novels. Two young men, one with some talent for painting, the other for music, are engaged in commercial life in New York City. The one determines, sink or swim, to devote his life to art; the other, while desirous of following his friend's example, has not sufficient moral courage to make the plunge. In the book, which is well named, we follow the career and watch the development of character of both.

An Old-Fashioned Girl. By Louisa M. Alcott. Illustrated by Jessie Willcox Smith. Little, Brown & Co., Boston. Cloth, 5½ x 8, pages 371, $2.00.

It is safe to predict that *An Old-Fashioned Girl* will receive at least as hearty a welcome in her up-to-date dress as in the days when she first made her appearance before the public many a long year ago. All Miss Alcott's books, from "Little Women" down, are so well known and such general favorites that to say anything in their favor is superfluous. They speak for themselves, and in so doing bespeak a warm reception from all who love a good, "white" interesting story that—unlike much of the present-day fiction—leaves one the better for reading it.

Janet Ward: A Daughter of the Manse. By Margaret E. Sangster. Fleming H.

MARGARET E. SANGSTER.

Revell Co., New York. Cloth, 5¼ x 7¾, pages 301, $1.50.

Just such a story as one might expect from "The Girl's Friend," as Mrs. Sangster may truly be called, a bright, helpful, wholesome story, in which we follow the fortunes and watch the development of a poor minister's daughter. A girl of more than average ability, we meet her first ere her college days begin and continue the acquaintance till we leave her the wife of a city pastor. The literary career upon which she enters at the close of her college course is more rapid and successful than usually falls to the lot of authors, with whom in real life the word "struggling" is for long years almost invariably associated. But fact and fiction are not one and the same thing, and a certain amount of literary license is always allowable.

Janet Ward is a story that hundreds of our girls—and older people, too—will read with pleasure and profit, and that will prove an incentive to many a young woman about to enter college.

The book—the object of which is presumably to show that college so far from unfitting a girl for the duties of wife and mother render her the better able to undertake these responsibilities—is well got up, but would be improved had a little more care been bestowed upon the proof-reading.

MISCELLANEOUS.

The East of To-day and To-morrow. By Bishop Henry Potter, D. D., LL. D. The Century Co., New York. Cloth, 5¼ x 7½, pages 190, $1.00 *net.*

Bishop Potter's impressions of the East are interesting reading and should help every thoughtful American to face with clearer eyes our responsibilities in our new national possessions. The keynote of the book appears in its dedication to Mr. J. Pierpont Morgan, through whose generosity the tour was taken which gave rise to the papers now gathered into this volume. The bishop speaks of his friend as one "whose constructive genius, which upbuilds and never pulls down, has indicated the tasks which await Western civilization in Eastern fields." In that spirit China, the Philippines, Japan, India, and the Hawaiian Islands were visited. Everywhere Bishop Potter went he saw in the character of the people something estimable, something attractive, something on which to build. With the Chinese it was self-control; in Japan an amiable cheeriness, which gives a charm to common life; in India the picturesque, mysterious Oriental, hard for Western minds to understand and appreciate. Upon the much-discussed question of the traits of the Filipino he does not enter.

But in each case the bishop looked on the people and their problems, not with the curious eye of the globe-trotter, but with the view of the Christian statesman, reading the signs that show the path by which the kingdom of God must come. He compares the Spanish treatment of the Philippines with British rule in India, for which, as a whole, he has only warm approval.

He believes Dewey blundered in failing to see, when he had destroyed the Spanish fleet in Manila harbor, that his task there was at an end, but sees no honorable way out from the responsibility now placed upon us of lifting the Filipino people toward a higher civilization. To do this, greed of gain must give place to a sense of national responsibility, and public servants must be trained to undertake the task in the right spirit and with trained capacity.

In all the lands he visited the bishop was an interested observer of missionary operations. He dwells on the moral needs of these Eastern peoples which their ancient religions are powerless to supply. He sees the failure of some missionaries to adapt themselves to the social conditions of the people, and to get into sympathetic attitude with their modes of thought, but he credits to missionary work, above all other influences, the recent advance of progressive ideas in China, and he believes that in India it is producing a far greater effect

beneath the surface than the present number of converts indicates. He advocates both for the army and the civil service, as well as for the missionary, in dealing with the people of our new island possessions the spirit of Paul at Mars Hill, "not ridicule, not denunciation, not contempt; but *recognition*—recognition of the deep want of man and of the honest though often blundering methods of men who sought to find an answer for it." This is not the whole truth, for Paul built upon this the persistent proclamation of a saving gospel of faith in Jesus Christ, but it is a truth which the bishop's book abundantly emphasizes and illustrates.

Some of the Rhymes of Ironquill. G. P. Putnam's Sons. Cloth, 5 x 8, pages 364, $1.50.

That a book of poems should be in its eleventh edition speaks for the appreciation with which it has already been received by the public and is an earnest of the fulfillment of the author's wish expressed in the preface:—

"When back into the alphabet
The critics' satire shall have crumbled,
When into dust his hand is humbled,
One verse of mine may linger yet."

The collection is well described by the author as "A Book of Moods," and is of all the volumes of the season one of the best adapted as a holiday gift book.

In humor there is nothing to be asked, and the poems are bright and healthful. There rings in his verses also the true voice of the poet as he sings of the beauties with which he is familiar, *e. g.*, "The Prairie Storm" and "The Kansas October."

With Eugene Field and James Whitcomb Riley, Ironquill—the *nom de plume* of Captain E. F. Ware, Commissioner of Pensions, Washington—belongs to those poets who have keen insight into human nature and a deep appreciation of those traits of character which make for truest manhood and womanhood. Take for instance the following verses from "The Now":—

"The world does not care for a fragrance
that never is lost in perfuming;
The world does not care for the blossoms
that wither away before blooming:
The world does not care for the chimes
remaining unrung by the ringer,
The world does not care for the songs unsung in the soul of the singer.

"What use to mankind is a purpose that
never shone forth in a doer?
What use has the world for a loving that
never had winner or woer?
The motives, the hopes and the schemes
that have ended in idle conclusions,
Are buried along with the failures that
come in a life of illusions."

But Ironquill has not known by personal experience the deepest secrets of the soul, for in dealing with life's most real longings there runs an undertone of inexpressible sadness and scepticism. Although appreciating the beauties of God's creation, whether in the visible world or in the soul of man, there is no place for faith in his verses. It is the lacking note which leaves the harmony incomplete. "The Washerwoman's Song," while it reveals the poet's recognition of the power of faith, betrays also his deep yearning for the experience which he has missed. The open letter from Mr. N. C. McFarland which immediately succeeds the poem well expresses the impression made upon one by it, where he says: "I have read again and again, with indescribable pleasure and sadness, your 'Washerwoman's Song,'—pleasure, because it is really beautiful, and voices correctly the joy of Christ's poor ones; sadness, because you say you are shut out from a hope which, though not always so bright and cheerful, is worth more than all else this world affords." One cannot but long that Ironquill may himself know that Friend of Whom the poor widow sang as she toiled at her washtub.

My Dogs in the Northland. By Egerton R. Young. Fleming H. Revell Co., New York. Cloth, 5¾ x 8½, pages 285, $1.25 *net.*

In telling the story of some of his dogs, Dr. Young has written a book of nearly three hundred pages, every one of which is full of interest. So wonderful is the sagacity they display, and so human are many of their traits, that one has difficulty at times in realizing that these dogs belong to the "lower" orders. "Cuffy," "Voyageur," "Rover, the Dog Doctor," "Cæsar," and "Koona," each with their distinctive characteristics are well portrayed and one would like to have seen and known them, but "Jack, the Giant St. Bernard," is the dog of all others that finds his way to the heart, makes a place for himself, and makes

it to stay. Young and old alike will welcome this addition to "Animal Literature" which may well rank with Ernest Thompson-Seton's stories.

A Book of Old English Ballads. With Introduction by Hamilton W. Mabie. Illustrated by George Wharton Edwards. The Macmillan Co., New York. Cloth, 5¼ x 7¾, pages 185, $1.25.

In this collection of Old English Ballads The Macmillan Company has given us an attractive book appropriately illustrated with decorative drawings of the times of minstrelsy. The ballads are those which will ever be popular with the English-speaking race, Chevy Chace, Fair Rosamond, Annan Water, Flodden Field, Robin Hood, and several others. The value of this collection is enhanced by an Introduction from the pen of Dr. Hamilton Wright Mabie, in which he defines the character of ballad poetry. In this essay Doctor Mabie compares the old ballads with other forms of poetical expression. "They are, almost without exception, entirely objective," he says. "Contemporary poetry is, on the other hand, very largely subjective. . . . . The note of the popular ballad is its objectivity; it not only takes us out of doors, but it also takes us out of the individual consciousness. The manner is entirely subordinated to the matter; the poet, if there was a poet in the case, obliterates himself."

Matthew Arnold. By Herbert W. Paul. The Macmillan Co., New York. Cloth, 5 x 7½, pages 188, 40 cents.

This constitutes the thirty-ninth volume in the "English Men of Letters" series edited by John Morley. It is less a biography than an appreciation and criticism of Matthew Arnold as poet, professor, educator and essayist, with chapters devoted to his political views, his philosophy and his theology. Of his views on Christianity Mr. Gladstone is credited with having said that "he combined a sincere devotion to the Christian religion with a faculty for presenting it in such a form as to be recognizable neither by friend nor foe." As an appreciation of Matthew Arnold and his work this book is of interest and value.

Our European Neighbors. Italian Life in Town and Country. By Luigi Villari. G. P. Putnam's Sons, New York. Cloth, 5 x 7¼, pages 327, $1.20.

The seventh in the series of sketches entitled *Our European Neighbors* is that dealing with Italian life and customs. The writer has a peculiar advantage in being an Italian by birth and a Londoner by adoption. Thus while thoroughly appreciative of the best in the life of his native land, Signor Villari is not so limited in his vision as to be unconscious of its defects. This book is one that will be specially useful to any who may contemplate visiting the American Colony in Italy, as the information it affords of the national customs and traditions will be found most valuable. There is no pretense at literary effect by the author. One of his chief charms is the naivete with which his descriptions are given.

Colonial Government. By Paul S. Reinsch. The Macmillan Co., New York. Cloth, 5¼ x 7¾, pages 386, $1.25.

"The Citizens' Library of Economics, Politics and Sociology," which has already made for itself a deserved and recognized position under the able editorship of Dr. Richard T. Ely, Ph. D., LL. D., has recently been augmented by a contribution under the title of *Colonial Government.* This work is of deep interest as a study in constitutional history showing the development in the history of colonization from the earliest ages.

Professor Reinsch has evidently made a most exhaustive study of the subject, as is shown by the list of books of reference at the end of each chapter. One of the most important chapters is entitled "Institutions of Government in the Colonies," in which an interesting account is given of the policy adopted by England with respect to India.

At the present time when America is assuming the responsibility of the protectorate of independent states near at hand, as also of colonizing the Philippines, this book is of special interest and value.

Young People's Songs of Praise with Christian Endeavor Supplement. Compiled by Ira D. Sankey. The Biglow & Main Co., New York. Cloth, 5½ x 8¼, pages 268, $25 per hundred.

In *Young People's Songs of Praise* Mr. Sankey has brought together a large num-

ber of favorite hymns, interspersed with several new ones. The collection, which numbers 270 pieces, is attractively got up and contains hymns suitable for religious meetings of all kinds. It is supplemented by Responsive Scripture Readings.

Shakespeare's "As You Like It," and *Early American Orations* (1760-1824). The Macmillan Co., New York. Cloth, 4¼ x 5¾, 25 cents each.

The latest additions to Macmillan's Pocket American and English Classics, edited respectively by Charles Robert Gaston and Louie R. Heller. Each publication in this capital series of standard works is supplemented by admirable explanatory notes. Macmillans are to be congratulated upon the general excellence of these little volumes.

BOOKS RECEIVED.

From The Neale Publishing Co., Washington.

New Light on Ancient Chronological Records in the Hebrew Scriptures. By Butler Jack. Cloth, 5½ x 8¼, pages 62, $1.00.

From The Pepper Publishing Co., Philadelphia, Pa.

The Second Coming of Christ. By Len G. Broughton. Cloth, 4¼ x 7, pages 158.

From Forbes & Co., Boston and Chicago.

Buell Hampton. By Willis George Emerson. Cloth, 5¼ x 7½, pages 420, $1.50.

From George W. Jacobs & Co., Philadelphia, Pa.

Adnah: A Tale of the Time of Christ. By J. Breckenridge Ellis. Cloth, 5 x 7½, pages 308.

From Francis E. Fitch, New York City.

Souvenir Summer Sermons. Paper, 3½ x 9½, pages 107.

From Henderson & Co., Toronto, Canada.

The Pictorial New Testament. Cloth, 4½ x 5¾, pages 448, 35 cents.

From Zimmerman's, New York.

In Happy Far-away Land. By Ruth Kimball Gardiner. Illustrated by Howard Smith. Cloth, 7¼ x 9½, pages 108, $1.50.

From Drexel Biddle, Philadelphia, Pa.

On the Cross. A Romance of the Passion Play at Oberammergau. By Wilhelmine von Hillern and Mary J. Safford. Cloth, 5¼ x 7¾, pages 442, $1.50.

From Dodd, Mead & Co., New York.

Temporal Power. By Marie Corelli. Cloth, 5¼ x 8, pages 559, $1.50.

The Leaven in a Great City. By Lillian W. Betts. Cloth, 5¼ x 7¾, pages 315, $1.50 *net.*

From The Biglow & Main Co., New York.

Young People's Songs of Praise with Christian Endeavor Supplement. Compiled by Ira D. Sankey. Cloth, 5½ x 8¼, pages 268, $25 per hundred.

From Alkahest System, Atlanta, Ga.

Seed Time and Harvest. By Len G. Broughton. Paper, 5 x 6¾, pages 178, 25 cents.

From McClure, Phillips & Co., New York.

The Hound of the Baskervilles. By A. Conan Doyle. Cloth, 5 x 7½, pages 249.

From A. C. Armstrong & Son, New York.

Brooks by the Traveller's Way. By J. H. Jowett, M. A. Cloth, 5 x 7½, pages 216.

The Representative Men of the Bible. By George Matheson, D. D., LL. D. Cloth, 5¼ x 7½, pages 369, $1.75.

From Thomas Nelson & Sons.

The Holy Bible. American Revised Version (1881-1885). Newly edited by the American Revision Committee, A. D. 1901. Bourgeois, 8vo., Morocco, flexible, red under gold, 6¼ x 9¼.

From The Pilgrim Press, Chicago.

Plymouth Pulpit. Sermons by Henry Ward Beecher. Cloth, 5½ x 8, pages 450, 50 cents.

The Beginners' Course—Fifty-two Bible Studies. Arranged by the International Sunday School Lesson Committee. Cardboard, 6¼ x 9, pages 158.

Manhood Making. By Rev. Alexander Lewis, Ph. D. Cloth, 5¼ x 7½, pages 215.

From Gospel Publishing House, New York.

The Epistle to the Hebrews. By Adolph Saphir. Two Vols., cloth, 5 x 7½.

From Eaton & Mains, New York.

Illustrative Lesson Notes. 1903. By Thomas Benjamin Neely, D. D., and Robert Remington Doherty, Ph. D. Cloth, 6 x 9, pages 400, $1.25.

William Butler: The Founder of Two Missions. By His Daughter. Cloth, 5¾ x 8¼, pages 237, $1.00.

The Healing of Souls. By Rev. Louis Albert Banks, D. D. Cloth, 5¼ x 8, pages 302, $1.50.

From The Century Co., New York.

The East of To-day and To-morrow. By Bishop Henry C. Potter. 5¼ x 7½, pages 190, $1.00.

From the Los Angeles Bible Institute.

El Nuevo Testamento. Cloth, 3¾ x 5½.

From G. P. Putnam's Sons, New York.

Some of the Rhymes of Ironquill. Cloth, 5 x 8, pages 364, $1.50.

What is Christianity? By Adolph Harnack. Cloth, 5¾ x 8½, pages 322.

Our European Neighbors. Italian Life in Town and Country. By Luigi Villari. Cloth, 5 x 7¾, pages 326, $1.20.

From G. Mortimer McClintock, New York.

Walks and Words of Jesus. By Rev. M. N. Olmsted. Morocco, 4¼ x 6¾, pages 400.

From James H. Earle & Co., Boston.

A Help to the Study of the Holy Spirit. By William Edward Biederwolf. Cloth, 5 x 7½, pages 155, 75 cents.

From John Lane, New York.

Luck o' Lassendale. By the Earl of Iddesleigh. Cloth, 5¼ x 8, pages 350, $1.50.

The Just and the Unjust. By Richard Bagot. Cloth, 5¼ x 7¾, pages 362, $1.50.

From J. B. Lippincott Co., Philadelphia, Pa.

The Temple Bible: Numbers; Job and Ruth; Proverbs, Ecclesiastes, and the Song of Solomon; Jeremiah and Lamentations; Ezekiel; Daniel and the Minor Prophets; Luke; Thessalonians I., II.; Galatians; Corinthians I., II. Cloth, 4¼ x 5½, 40 cents each.

From Charles Scribner's Sons, New York.

Captain Macklin, His Memoirs. By Richard Harding Davis. Cloth, 5½ x 8, pages 329, $1.50.

The Courage of Conviction. By T. R. Sullivan. Cloth, 5¼ x 8, pages 257.

Robespierre, A Study. By Hilaire Belloc, B. A. Cloth, 5¾ x 8½, pages 387, $2.00.

The Christian Point of View. By Professors G. W. Knox, A. C. McGiffert and Francis Brown. Cloth, 5 x 7½, pages 89, 60 cents.

From Harper Brothers, New York.

Literature and Life. By William Dean Howells. Cloth, 6 x 8½, pages 324, $2.25 *net.*

The Deserted Village. By Oliver Goldsmith. Illustrated by Edwin A. Abbey, R. A. Cloth, 7½ x 10, pages 120, $3.00.

The First Christmas. By Lew Wallace. *(Illustrated.)* Cloth, 5¾ x 8½, pages 109, $1.25.

From Little, Brown & Co., Boston.

An Old-Fashioned Girl. By Louisa M. Alcott. Illustrated by Jessie Willcox Smith. Cloth, 5½ x 8, pages 371, $2.00.

Prayers, Ancient and Modern. Selected and Arranged for Daily Reading by Mary W. Tileston. Cloth, 4¼ x 6½, pages 366, $1.00.

The Spiritual Outlook. By Willard Chamberlain Selleck. Cloth, 4¾ x 7¼, pages 349, $1.00 *net.*

How to Live. By Edward Everett Hale. Cloth, 5 x 7¾, pages 201, $1.00.

Foxy the Faithful. By Lily F. Wesselhoeft. Cloth, 5¼ x 7½, pages 313, $1.20 *net.*

From The Macmillan Co., New York.

The Virginian. By Owen Wister. Cloth, 5½ x 8, pages 504.

Colonial Government. By Paul S. Reinsch. Cloth, 5¼ x 7¾, pages 386, $1.25.

Matthew Arnold. By Herbert W. Paul. Cloth, 5 x 7½, pages 188, 75 cents.

Lux Christi, An Outline Study of India. By Caroline Atwater Mason. Paper, 5 x 7, pages 280, 30 cents.

Via Christi, An Introduction to the Study of Missions. Cloth, 5 x 7, pages 251.

Dorothy Vernon of Haddon Hall. By Charles Major. Cloth, 5¼ x 8, pages 368.

A Book of Old English Ballads. By George Wharton Edwards. Cloth, 5¼ x 7¾, pages 185, $1.25.

Shakespeare's "As You Like It." Edited by Charles Robert Gaston. Cloth, 4¼ x 5¾, pages 195, 25 cents.

Early American Orations (1760-1824). By Louie R. Heller. Cloth, 4¼ x 5¾, pages 199, 25 cents.

From Fleming H. Revell Co., New York.

Primitive Semitic Religion To-day. By Samuel Ives Curtiss. Cloth, 6 x 8½, pages 288, $2.00.

Preaching in the New Age. By A. J. Lyman, D. D. Cloth, 5¼ x 7¾, pages 147, 75 cents.

A First Century Message to Twentieth Century Christians. By G. Campbell Morgan. Cloth, 5¼ x 8, pages 217, $1.00.

Aunt Abby's Neighbors. By Annie Trumbull Slosson. Cloth, 5¼ x 7¾, pages 170, $1.00.

Village Work in India. By Norman Russell. Cloth, 5¼ x 7¾, pages 251, $1.00.

The Integrity of Scripture. By John Smith, M. A., D. D. Cloth, 5½ x 8, pages 283, $1.25.

The Problems of the Town Church. By George A. Miller. Cloth, 5 x 7½, pages 201, 75 cents.

With the Tibetans in Tent and Temple. By Dr. Susie C. Rijnhart. Cloth, 5½ x 8, pages 397, $1.50.

Extempore Prayer. By Rev. Marshall P. Talling, Ph. D. Cloth, 5½ x 7¾, pages 301, $1.25.

The Little Green God. By Caroline Atwater Mason. Cloth, 5 x 7¾, pages 146, 75 cents.

Down in Water Street. By Samuel H. Hadley. Cloth, 5 x 8, pages 242, $1.00.

Missionary Principles and Practice. By Robert E. Speer. Cloth, 5¾ x 8½, pages 552, $1.50.

Biblical Criticism and the Average Man. By Howard Agnew Johnston. Cloth, 5¼ x 7¾.

Faith, Fellowship and Fealty. By Clelland B. McAfee. Board, 3¾ x 6¼, pages 77, 25 cents.

Life Secrets: Spiritual Insights of a Christian Physician, Henry Foster, M. D. Compiled by Theodora Crosby Bliss. 5 x 7½, pages 241, $1.00.

The Story of a Living Temple. By Frederick M. and Mary Henry Rossiter. Cloth, 5 x 7½, pages 343, $1.00.

The Child for Christ. By A. H. McKinney, Ph. D. Cloth, 5 x 7½, pages 124, 50 cents.

In Time With the Stars. By Thomas K. Beecher. Cloth, 5¼ x 8, pages 165, 75 cents.

A Maker of the New Orient. By William Elliot Griffis. Cloth, 5½ x 8, pages 332, $1.25.

The Bane and the Antidote. By Rev. W. L. Watkinson. Cloth, 5½ x 8¼, pages 304, $1.00.

The Lordship of Jesus. By Milford H. Lyon. Cloth, 5¼ x 7¾, pages 130, 50 cents.

The Bible in Brazil. By Rev. H. C. Tucker. Cloth, 5½ x 8, pages 290, $1.25.

The Wonderful Teacher. By Rev. David J. Burrell, D. D. Cloth, 5¼ x 8, pages 327, $1.20.

Janet Ward, a Daughter of the Manse. By Margaret E. Sangster. Cloth, 5¼ x 8, pages 301, $1.50.

A Chinese Quaker. By Nellie Blessing-Eyster. Cloth, 5½ x 8, pages 377, $1.50.

Soo Thah. By Rev. Alonzo Bunker, D. D. Cloth, 5¼ x 8, pages 280, $1.00.

My Dogs in the Northland. By Dr. Egerton R. Young. Cloth, 5¾ x 8½, pages 285, $1.25.

Bible Studies in the Life of Christ. By Henry T. Sell. Cloth, 5 x 7½, pages 160, 50 cents.

Faith and Character. By Rev Newell Dwight Hillis. Cloth, 4¾ x 7½, pages 134, 75 cents.

Fool's Gold. By Annie Raymond Stillman. Cloth, 5½ x 8, ages 324, $1.50.

Two Wilderness Voyagers. By Franklin Welles Calkins. Cloth, 5½ x 8, pages 359, $1.50.

By Order of the Prophet. By Alfred H. Henry. Cloth, 5½ x 8, pages 402, $1.50.

When Jesus was Here Among Men. By Nellie Lathrop Helm. Cloth, 5¼ x 8, pages 205, $1.00.

Samuel the Prophet. By Rev. F. B. Meyer. Cloth, 5 x 7½, pages 270, $1.00.

Electricity and its Similitudes. *(Illustrated.)* By C. H. Tyndall, Ph. D. Cloth, 5¼ x 8, pages 207, $1.00.

The Blind Spot. By Rev. W. L. Watkinson. Cloth, 5½ x 8¼, pages 278. $1.00.

Chosen. By Mrs. Constans L. Goodell. Cloth, 6 x 8½, pages 152, 50 cents *net.*

A Century of Jewish Missions. By Rev. A. E. Thompson. Cloth, 5 x 7½, pages 286, $1.00.

A Message to the Magians. By Frank de Witt Talmage. Cloth, 5 x 7¼, pages 101, 50 cents.

Owing to want of space many books have been held over for later notice.—Editor.

"NOW WHEN JESUS WAS BORN."

Dr. Joseph Parker.

"Now when Jesus was born" the world became a new world. Jesus changed everything. A significant and hopeful restlessness stirred to its depths the whole ocean of human society with all its urgent, but aimless interests. Drawn by the magnet of a star, wise men came from eastern lands to see Him Who had drawn them, and men nearer the centre dreamed broader and brighter dreams as if their minds had been touched by light which suffused the startled sky.

"Jesus was born!" That was the explanation. The explanation itself was a mystery and yet a fact—a mystery which required the remainder of Eternity to show how it began to be, and how it could at once perplex men and save them. The time and the place of the Birth were all set down in prophecy. Moses knew the secret, so did Abraham; David and Isaiah sang and wrote much about it; the Old Testament is full of it, and the New Testament quietly says, without agitation or atheistic surprise, as if it were an answer to expectation, "Now when Jesus was born." We are amazed at the splendid serenity of the announcement. The heavens are not called upon to be astonished, nor is the earth called upon to receive the Child with special acclaims. The simple announcement is, "Jesus was born"—born to every woman; the ministering life, the redeeming life, a life which said to a lost world, If we suffer we suffer together, and I will find a way for you from sin to righteousness and from disobedience to reconciliation.

"Jesus was born," and in His birth the whole world put off its old and helpless self to begin with new energy and new hope. He came to give every man the morning star—new ideas, new impulses, new ambitions, a new star and a new sky. By this sign we know that the Son of Man has come into the world and into our hearts: all is new, dewy, young, immortal! We cannot tire, we cannot die. In Christ we are young for ever, for He has given unto us "the morning star"!

"Now when Jesus was born" a new light shone upon all the problems of time. Nothing appeared to be as hard and dark and threatening as before. Jesus came to do the hard work of the world. "I am come that they might have life, and that they might have it more abundantly." Not to eke out life, but to multiply life; if it was a rill He would make it a river; the mountains and the hills in access of life would break forth into singing, and as for the trees of the field they could not but clap their hands, the thorns should give way to the fir tree and the brier shall give place to the myrtle. Already He had shed His blood into the veins of the world; to be born was to die! The world, in a sense, received His blood as life, plentiful, triumphant, immortal life. It was a re-enabling energy; not wholly to be accounted for, but there it was—dead bones stood up in the valley an exceeding great army, and men knew in a roundabout way the meaning of the words, "With God all things are possible."

"Now when Jesus was born" even Death itself took upon it a color and figure hitherto unknown: it seemed to know that its hour was at hand, it was ashen, withered, palsied, already it was mocked and cast into the grave, and loud psalms were sung when the last enemy was destroyed. Death hitherto stood in man's way; it blocked the light; it sent a chill through the air; but a sword mightier than its own was to be raised against it, and as an enemy it was to be cast into the lake of fire.

CHRISTIAN ENDEAVOR TOPICS.

Ida Q. Moulton.

DO I DISCOURAGE OTHERS?

(December 7, Mark x. 46-52; Numbers xiii. 26-33.)

Do I discourage others? We need occasionally to have these X-ray questions pressed in upon us. If rightly considered they act as a tonic to stimulate us to a closer walk with God before others. Do I make it harder for others to lead a Christian life? A glance, a word, a single act has driven souls into discouragement which ended in sin, misery, and death; for temptation sits close by the door of discouragement. The kiss of approval given the boy West by his proud mother, when he showed her the sketch of his sister's face, made him a painter. A little thing, you say? Yes, but life is made up of little things. Christ's life was full of these little things. Oh, that we may be filled with a greater desire to be like Him Who, though suffering discouragement, was never discouraged Himself or discouraged others.

* * * * *

There is a difference between having discouragement and being discouraged. Sir Walter Scott had discouragement when he found that through the failure of his publishers, his entire property, including his beautiful home at Abbotsford, was all gone. He met this discouragement by saying within himself, "I will not be dismayed," and immediately set to work and produced those wonderful tales that not only delight the world of to-day, but won back his home and fortune. To have discouragement is to have a battle. To be discouraged is a sign of weakness and an invitation to defeat. Faith is the armor for the battle of discouragement. If this is weak in any particular you have already crossed the line into the territory of discouragement and defeat is hard upon you.

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"The sin of being a discourager" is one of the most common. We are constantly meeting with those who tell us of Amalekites, Hittites and all the other "ites." They say to us, "Don't go," "Hold your peace," "You are not able." Not content with being in the slough of despond themselves they seek to draw others into it. It is a poor religion that cannot bridge the slough of despond and carry us safely past the lions of the way, and we need none of it. These discouragers take a certain sort of comfort in crooning out texts which were never meant for Timorous and Distrust. They forget that "underneath are the everlasting arms."

"A singer sang a song of tears,
And the great world heard and wept;
For he sang of the sorrows of fleeting years
And the hopes which the dead past kept;
And souls in anguish their burdens bore
And the world was sadder than ever before.

"A singer sang a song of cheer,
And the great world listened and smiled;
For he sang of the love of a Father dear
And the trust of a little child:
And the souls that before had forgotten to pray
Looked up and went singing along their way."

* * * * *

Some one has said, "Overpraising may be an error, but underpraising is a sin." Few may be guilty of the error while many are guilty of the sin. Many people have lost heart at the beginning of their Christian life for lack of words of encouragement. Neglect is the bow from which flies the arrow of discouragement. Once let this arrow enter the heart of a young disciple, and his way becomes full of difficulties.

"What use for the rope if it be not flung
Till the swimmer's grasp to the rock has clung?
What help in a comrade's bugle blast
When the peril of Alpine heights is past?
What need that the spurring pæan roll
When the runner is safe within the goal?
What worth is eulogy's blandest breath
When whispered in ears that are hushed in death?
No, no, if you have but a word to cheer,
Speak it while I am alive to hear."

OUR FELLOWSHIP.

(December 14, Psalm cxxxiii. 1-3; 1 Corinthians xii. 12-27.)

Christian unity has been compared to an army loyal to one cause, but composed of many companies; to nature with one law, but an infinite variety of forms; to an anthem—many voices but perfect harmony; to the body, having many members, but all working together in unison. When denominations all become loyal to one cause and that the cause of Christ, have one law and that law the only commandment Christ ever gave (John xiii. 34), have one purpose and that to hasten the coming of His kingdom, have one spirit and that the Spirit of Christ, then and not till then will Christian unity be reached and the world understand us when we talk of fellowship.

* * * * *

The story is told of a number of men each speaking a different language, who happened to room together while attending a religious convention. As they knelt by their cots at night, one of them said, "Jesus Christ." They all knew that name and repeated it together. Another said, "Hallelujah." They all understood the Hebrew word and said it in unison. Another said, "Amen." This, too, was echoed by all. The Holy Spirit had a language that each of these men could understand, and by it they held sweet communion with one another.

* * * * *

We cannot afford to lose the blessings obtained through Christian fellowship. Its reflex influence is of inestimable value. It is said that the mother of Charles Reade had in her Bible a symbol of a circle with the word Christ in the center, and all the radii converging upon Him, and under the symbol these words, "The nearer we are to Christ the nearer we are to each other." God has so planned it that we shall help each other. "Bear ye one another's burden" is a Divine command. Is it too much to say that this is the only way God can bear our burdens? Has not experience taught us that in bearing another's burden we lose our own? "There is no one who has not some defects, some weaknesses, some burden; no one independent of others; no one wise enough of himself." Therefore let us help one another and "so fulfill the law of Christ."

* * * * *

It is said that there are seventy-two different pieces of wood in a violin, each selected from as many different kinds of trees. It takes years, sometimes a century, for the pieces to get acquainted with each other and work in unison. "Sects seventy-two they say the world infest." And every one of these sects is composed of Christian people, each having his own particular gift. There are at least four inter-denominational Christian forces that to-day are working among these sects, the Young Men's Christian Association, the Woman's Christian Temperance Union, the Young People's Society of Christian Endeavor, and the International Sunday School Union. These are destined to bring about in years to come a Christian unity and fellowship which in eternity will become one harmonious whole and vibrate in perfect harmony.

CHRISTMAS: ITS MESSAGE AND MOTIVE.

(December 21, Luke ii. 1-20; John iii. 14-17.)

"For unto you is born . . . . a Saviour." The first lesson of Christmas tide is not one of giving but receiving. It is related that a white carrier dove flew into the window of a prisoner. He thinking it was but a common pigeon threw it some crumbs and went on with his work. Later he tried to drive it away, but without success. Seeing how tame it was he caught it and examined it, and found tied underneath its wing a letter containing a latch-key, a sum of money and a promise to aid him in escaping. The dove had been thrown in from the street. Suppose he had not received the letter. Unless we receive into our hearts the One Whose birth is celebrated at this time, we are prisoners without hope. Will you receive Him?

* * * * *

The motive power of the whole redemptive story is summed up in John iii. 16. "God so loved that he gave." Search earth and sky, land and sea, yea, heaven itself, and you find no greater proof of God's love than the gift He gave us. There are circumstances in our lives, things happening in the world around us which appear

contrary to love, but ever and always there remains the fact of God's gift to us, and upon that we can rest. "This is the morning star shining unclouded in every dark night of trouble."

"Could we with ink the ocean fill,
Were all the sky of parchment made,
Were every single stick a quill,
And every man a scribe by trade—
To write the love of God above
Would drain the ocean dry,
Nor could the scroll contain the whole
Though stretched from sky to sky."

* * * * *

The Christmas message is one of "great joy." Not alone pleasure, or happiness, or peace, or good will, but a combination of them all—joy. This "great joy" was given us, that we might be filled with joy ourselves and impart it to those around us. We enter into the fullness of the Christmas joy when we seek to carry or send its message to those who know it not. Christ is the same yesterday, and to-day, and forever. He would still carry this message to the "uttermost parts of the earth," but He must do it on our feet. Will you let Him use your feet, your hands, your lips? Will you go for Him?

* * * * *

"'No room in the inn.'
Room for pleasure, room for business
But for Christ the crucified
Not a place that He can enter
In the heart for which He died."

Our hearts are very much like that inn in Bethlehem, crowded full of pleasure and business. Worldly things have woven their spell about us, and we sit entranced with their fleeting pastimes. Ever and anon above the din and rustle we hear His gentle knock, but in action, if not in word, we say, No room, no time. Christ does not force His company upon us, but oh, how long He will wait! His very patience should shame and humble us. But His Spirit "will not always strive with men"; then—

"Swing the heart's door widely open
Bid Him enter while you may."

OUR HEAVENLY HOME, AND THE WAY.

(December 28, John xiv. 1-6; Revelation xxi. 1-4)

A land without sorrow, tears, pain, or death. Think of it, you to whom sorrow has come as a life-long guest; think of it, you whose eyes are now blinded with tears; think of it, you whose body is now racked with pain; think of it, you from whom death has taken your all. There will be none of these things in the Homeland. What bliss it will be to be freed from all these, to say naught of the greater bliss of being with our dear Redeemer. The place is already prepared, the time is drawing near, when your poor, sad, lonely heart and tortured body will be at rest, amid the ever blooming fields of Paradise. This is certainly worth dying for; yea, rather should we say, worth living for.

* * * * *

Christ practically said to His disciples, I am going to heaven to get a home ready for you, but will leave a Comforter, the Holy Spirit, to get you ready for that home. We forget that one is as essential as the other. None but Christ was born good enough to enter heaven without preparation. In His deep, true and tender love for us He left not a stern master but a Comforter to teach and prepare us for that home. These "mysterious experiences" of our lives are but the tools He uses in preparing us for the life to come. Sometime we shall understand why joy and sorrow, blessing and trial, pleasure and pain are so intermingled in our lives. Yes, thank God, "up there we 'll understand."

* * * * *

"If you aspire to reach the Alpine heights," said one who had already done so, "there are six things absolutely essential: First, get a guide; second, get the best guide; third, get a guide who has been well tried; fourth, when you have found him, engage him quickly; fifth, trust yourself unreservedly to his guidance; sixth, do exactly what he tells you, do as he does, step where he steps, stop when he stops, go on when he goes on." What better words of advice could be given those who aspire to reach the land where the sun goeth not down? Sin has made many crevasses, many slippery places between earth and heaven. Christ knows where they are and the safe way around them. If we do exactly what He tells us, follow Him step by step, then are we sure of a safe ascent up to the glory land.

"A little way! I know it is not far
To that dear home where my beloved are:
And still my heart sits, like a bird, upon
The empty nest, and mourns its treasures gone,
Plumed for their flight,
And vanished quite:
Ah, me! Where is the comfort? Though I say
They have but journeyed on a little way."

. . . . . .

"A little way! The sentence I repeat,
Hoping and longing to extract some sweet
To mingle with the bitter; from Thy hand
I take the cup I cannot understand,
And in my weakness give myself to Thee.
Although it seems so very, very far
To that dear home where my beloved are,
I know, I know
It is *not* so:
Oh, give me faith to believe it when I say
That they are gone—gone but a little way."

Thoughts for the Quiet Hour.

DECEMBER, 1902.

Monday, 1st. *Thou . . . . restrainest prayer before God. Job xv. 4.*

"No time to pray!"
Oh, who so fraught with earthly care
As not to give to humble prayer
Some part of day?

"No time to pray!"
'Mid each day's dangers, what retreat
More needful than the mercy-seat?
Who need not pray?

"No time to pray!"
Must care or business' urgent call
So press us as to take it all,
Each passing day?

What thought more drear
Than that our God His face should hide.
And say, through all life's swelling tide,
"No time to hear!"

—*Selected.*

Tuesday, 2nd. *Now Peter and John went up . . . . into the temple at the hour of prayer . . . . and a certain man. . . . Acts iii. 1, 2.*

A careful study of the New Testament will reveal the fact that some of the greatest things said and done by our Lord and His apostles belong to what may be called the byways of their ministry. "And it came to pass that as he went, behold ——," and then follows the story of an interruption which becomes the occasion for a new display of mercy. While Paul "waited" for his friends at Athens, his spirit was stirred, as he saw the city full of idols; and then came the memorable discourse on Mars Hill. These things were done on the way to something else. There is a fruitful field of suggestion here. Grand routes of service have to be cast up and bravely trodden, but much can be done in the byways. The opportunities that come to us without being sought should always be seized; they may, in the final event, turn out to be among the most decisive things of life.—*Selected.*

Wednesday, 3rd. *Put ye on the Lord Jesus Christ. Rom. xiii. 14.*

Character is not determined by a single act, but by habitual conduct. It is a fabric made up of thousands of threads and put together by uncounted stitches. Some characters are stoutly sewed; others are only basted. A Christian ought not only to have his spiritual garments well sewed, but kept clean; in fact, as a representative of Jesus Christ, he ought to present such an attractive apparel before the world that others should say to him: "Where did you get this? I want one just like it."—*Theodore L. Cuyler.*

Thursday, 4th. *Philip . . . . preached unto him Jesus. Acts viii. 35.*

Do you know the way to God so well that you can show it to some one else and send him away rejoicing? Philip did. What else

in life is so well worth while as showing a wanderer God's road?—*Maltbie D. Babcock.*

Friday, 5th. *Jacob . . . . dreamed, and, behold, a ladder set upon the earth, and the top of it reached to heaven: and, behold, the angels of God ascending and descending on it. Gen. xxviii. 10, 12.*

The angels of the LORD *appeared unto [Moses] in a flame of fire, out of the midst of a bush. Ex. iii. 2.*

For each dreamer, of all the young pilgrims across the world of time, there waits the angel-ladder. Beside each one of us the bush in the desert burns with fire. The difference between those who see and those who do not see these things lies in their devotion or disobedience to truth, so far as they know it.—*F. B. Meyer.*

Saturday, 6th. *According to your faith be it unto you. Matt. ix. 29.*

God honors no drafts where there are no deposits.—*Selected.*

Sunday, 7th. *Philip saith unto him, Lord, shew us the Father, and it sufficeth us. John xiv. 8.*

"Show us the Father, and it sufficeth us," still cries the doubting world like the troubled disciples of old, and still as in the olden days the questioners look for some flash of supernal glory in the heavens instead of to the love that is constantly manifesting Him on earth. For the Father is everywhere. Every asylum that shelters the helpless, every rescuing hand held out to the fallen, every beautiful charity that lightens suffering, every unselfish life or act, represents His presence here. What are all human kindnesses and loves but the faintest breath of that tender, unfathomable love which is the heart of our Father? Let us learn to recognize His touch in every kindly hand that ministers to our need, to hear His voice in each loving word that gladdens us, to feel His tenderness in all the comforts, the friendships, the sweet surprises, that help us every day of our lives. Then we shall know, as it is our right to know, the joy of being children of God.—*Selected.*

Monday, 8th. *Be ye holy. 1 Peter i. 15.*

A holy life has a voice; it speaks when the tongue is silent, and is either a constant attraction or a perpetual reproof.—*Selected.*

Tuesday, 9th. *He . . . . gave the loaves to his disciples and the disciples to the multitude. Matt. xiv. 19.*

This scene on the sweet springing grass down by the side of blue Tiberias is an emblem of the whole work of the Church in this starving world. The multitudes famish. Tell Christ of their wants. Count your own small resources till you have completely learned your poverty, then take them to Jesus. He will accept them, and in His hands they will become mighty, being transfigured from human thoughts and forces into Divine words, into spiritual powers. On that bread which He gives, do you yourselves live. Then carry it boldly to all the hungry. Rank after rank will eat. All races, all ages, from gray hairs to babbling childhood, will find there the food of their souls. As you part the blessing, it will grow beneath His eyes; and the longer you give, the fuller handed you will become. Nor shall the bread fail, nor the work become weak, till all the world has tasted of its sweetness, and been refreshed by its potent life.—*Alexander Maclaren.*

Wednesday, 10th. *Be strong . . . . and work: for I am with you, saith the* LORD *of hosts. Hag. ii. 4.*

In God's service nothing is in vain. He gives prompting, He gives guidance, He gives strength, He gives help, He gives reward. Work that is of our choice, and that is for ourselves, is often unsatisfactory, and unremunerative, but not so with the work that God calls us to, or that we undertake for Him. Wherefore, "my beloved brethren, be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not vain in the Lord."—*Henry Clay Trumbull.*

Thursday, 11th. *Ye serve the Lord Christ. Col. iii. 24.*

This saying ennobles the weary routine of earthly employments, and sheds a halo around the most humble occupations. The shop, the barn, the scullery and the smithy, become temples when men and women do all to the glory of God! Then "divine service" is not a thing of a few hours and a few places, but all life becomes holiness unto the Lord, and every place and thing

as consecrated as the tabernacle and its golden candlestick.—*C. H. Spurgeon.*

Friday, 12th. *I am purposed that . . . . Psalms xvii. 3.*

A life without a purpose is a languid, drifting thing; every day we ought to renew our purpose, saying to ourselves, This day let us make a sound beginning, for what we have hitherto done is naught.—*Thomas à Kempis.*

Saturday, 13th. *What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? Micah vi. 8.*

Your daily duties are as much a part of your religious life as your devotions.—*Selected.*

Sunday, 14th. *He hath done all things well. Mark vii. 37.*

If He had let me take the pleasant way
Whereto my steps were bent,
The path where birds sing in the boughs all day,
Shaded and well content,

I had not found beyond the leagues of sand,
Toil worn, the mountain crest
From which mine eyes look over to that land
Wherein shall be my rest.

If He had let me slumber as I craved,
Pillowed in grasses deep
Beside the stream whose murmuring waters laved
The silver coasts of sleep,

I had not heard His footsteps drawing nigh
Across the lonely place;
Unknown, unloved, they would have passed me by
Nor I have seen His face.

—*Selected.*

Monday, 15th. *Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Matt. vii. 21.*

Less talk and more walk; less wishing and more doing; less preaching and more practicing; less organization and more life; less wheels and more spirit in the machinery; less pretense and more genuineness, are great requisites in the world of to-day.—*Selected.*

Tuesday, 16th. *Jesus . . . . took a towel, and girded himself. After that he poureth water into a basin, and began to wash the disciples' feet. John xiii. 3, 4, 5.*

The disciple needs to realize that there can be no loss of respectability in being humble, in becoming a servant for Christ's sake. Will any disciple of His lose respectability by stooping to serve even the lowly ones in the name of the Master? No, we must get rid of this fear of lowering our dignity by the humility of service. The Master said, "I am among you as he that serveth." To His followers He taught the strange new doctrine that true honor comes to him who, like his Master, is willing to humble himself, and take the "form of a servant." "Whosoever will be chief among you, let him be your servant."—*Selected.*

Wednesday, 17th. *Light a candle. Luke xv. 8.*

Yes, that is what the woman does who wants to find the lost piece of silver. She must have light. How is she to see if it is dark? And shall not we, who are looking for precious souls, light a candle? Do not we often fail because we are in the dark? The value of the soul, the power of Divine grace, the certainty of help from above—all these, and many more, flash upon us when we light the candle!

Am I not as successful as I once was? Is there something which brings failure, so that the result of toil is not what it used to be? What is the reason? There must be one. Is it that the candle has gone out? If so, let me lose no time, but get to my knees and seek for light. If all the candles which have gone out among Christian workers were re-lit, there would soon be the cry, "Rejoice with me, for I have found my piece which was lost!" and earth and heaven would be glad together.—*Thomas Champness.*

Thursday, 18th. *Cleanse thou me from secret faults. Psalms xix. 12.*

Daily prayer, and the devout study of the Bible, and the zealous doing of Chris-

tian work, will count for nothing if there be the willful cherishing of some secret fault. To live in grace, much more to grow and prosper, we must track the secret sin right away to its innermost haunt, and seek the cleansing grace of God to rid us of it. Beware of these secret faults. The noiseless dry-rot will undermine the stately palace, which floods and thunderstorms may burst upon in vain.—*Mark Guy Pearse.*

Friday, 19th. *His allowance was a continual allowance given him of the king, a daily rate for every day all the days of his life. 2 Kings xxv. 30.*

Life must be lived on the instalment plan. God gives and requires just so much at a time, no more, no less. Life is made up of just so many successive instalments of opportunity, of duty, and of grace. All God's appointments for service are definite, all His supplies of enabling grace are accurately adjusted to the demands of the passing hour. It is impossible therefore to live life in the future tense. All that men have and all that they are asked to attend to is the present. And the present in its demands is vigorous enough. Take care of the now and the future will take care of itself.—*Selected.*

Saturday, 20th. *Quietly wait for the salvation of the* LORD. *Lam. iii. 26.*

Quietness before God is one of the most difficult of all Christian graces—to sit where He places us; to be what He would have us to be, and this as long as He pleases.—*Richard Cecil.*

Sunday, 21st. *Chosen for his own inheritance. Psalms xxxiii. 12.*

We should be solicitous not only as to what we have in God, but what God has in us. We are God's heritage; we are His property, which He has reclaimed from the waste wilderness of the world, which He has fertilized with His own blood, which He has fenced in by His cross, in which He has erected His dwelling-place, and which He has brought under His own cultivation. O soul, conceive of thyself as an estate which has come into the possession of the eternal God. Some time ago, in Scotland, I gained new light upon this thought, as I noticed the amount of care which Scotch people take of very poor land. Some of us have been barren land, just reclaimed from the ocean of barrenness and waste, and we have come beneath the cultivation of God, and if we will only let Him, God is prepared to bring under His care every faculty, every quality of our nature, leaving no part untouched, but raising crop after crop out of us—His estate.—*F. B. Meyer.*

Monday, 22nd.* *When the man was let down and touched the bones of Elisha, he revived, and stood up on his feet. 2 Kings xiii. 21.*

When men thought him dead, one of Elisha's bones was worth a whole army of ordinary men. So, if we live with God, and for God, we, too, shall possess a deathless influence, and a spiritual immortality. Our lives will not cease with our funerals, but when men are saying, "He is dead" here, voices shall be calling yonder, "Blessed are the dead which die in the Lord . . . . they rest from their labors, and their works do follow them."—*Selected.*

Tuesday, 23rd. *I delight to do thy will, O my God. Psalms xl. 8.*

Musicians have a standard pitch by which they tune all their instruments. The standard for our lives is the will of God. The Word of God gives us the keynote. Our lives will make music only when they are in harmony with God. Jesus Himself said: "I do always those things that please him." As a result, He said that the Father never left Him alone. There was never any discordance or disharmony between His life and the Father's. Our lives are in tune just so far as they are in harmony with God's commandments.—*Selected.*

Wednesday, 24th. *Thou shalt call his name* JESUS: *for he shall save his people from their sins. Matt. i. 21.*

If there is one word above another that will swing open the eternal gates, it is the name of Jesus. There are a great many passwords down here, but that will be the countersign up above. Jesus Christ is the "Open Sesame" to heaven. Any one who tries to climb up some other way is a thief and a robber. And when we get in, what

* Mr. D. L. Moody's "Coronation Day."

a joy above every other joy we can think of, will it be to see Jesus Himself, and to be with Him continually!—*D. L. Moody.*

Thursday, 25th. *Good tidings of great joy . . . . to all people. For unto you is born this day . . . . a Saviour, which is Christ the Lord. Luke ii. 10, 11.*

There is not a nation under heaven but what has a right to be glad because God has come down among men. Sing together, ye waste places of Jerusalem! Take up the strain, O ye dwellers in the wilderness, and let the multitude of the isles be glad thereof! Ye who beneath the frigid zone feel in your very marrow all the force of God's north wind, let your hearts burn within you at this happy truth! And ye whose faces are scorched by the heat of the torrid sun, let this be as a well of water unto you! Exalt and magnify Jehovah that His Son, His Only Begotten, is also brother to mankind!

"O wake our hearts, in gladness sing!
And hail each one the newborn King,
Till living song from loving souls
Like sound of mighty waters rolls."

—*C. H. Spurgeon.*

Friday, 26th. *My times are in thy hand. Psalms xxxi. 15.*

We are blind with regard to the future; it is as if we had no vision at all; we may not boast of to-morrow, because we know not what one day may bring forth. We know the history of the day that is gone, but what is coming in the morning not the wisest man can tell. God keeps to-morrow in His own hand; but this we know, that we shall be led and upheld and comforted; our perplexity shall be relieved, the crooked places shall be made straight, the rough places plain, and even the valleys shall be exalted; a new song will be in our mouth at the close of the day: if we have to sing of judgment, we shall also have to sing of mercy, for God's way towards us is one of judgment and of love.—*Joseph Parker.*

Saturday, 27th. *Having no hope, and without God in the world. Eph. ii. 12.*

Christ in you, the hope of glory. Col. i. 27.

The difference between a life without Christ and a life with Christ is the difference between ebb and flood—the one is growing emptier, and the other is growing fuller.—*Charles Cuthbert Hall.*

Sunday, 28th. *Go work to-day in my vineyard. Matt. xxi. 28.*

It is not the past, with its improved or its misimproved opportunities, with its many incidents pleasant or sad to remember, that is to occupy our minds or to fill our thoughts. It is not the future, with its radiant hopes and its glorious possibilities, that is to be the cause of our restful reliance day by day, as we struggle forward and upward. Neither the repulsive pit from which we were digged, nor the bright heaven to which we aspire, is to fill our thought while we are where and as we are. A good soldier in the Christian warfare does not dwell in thoughts on the battles already lost or won, or on the final victory with which he hopes to terminate all his battling. He is too fully occupied in the pressing duties and the urgent responsibilities of the immediate present to waste his strength in dwelling on the past that is gone or on the future that has not yet come to him. He responds just now with his whole being to the stirring call of the Chieftain.

"Trust no Future, howe'er pleasant!
Let the dead Past bury its dead!
Act,—act in the living Present!
Heart within, and God o'erhead."

—*Henry Clay Trumbull.*

Monday, 29th. *He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. Rev. xxii. 11.*

There is no thought of the future so full of solemn, heart-searching power as that of permanence of character. Do you choose impurity in any of its forms? Then choose it, not for to-day, but forever. Do you choose purity at any cost? Then choose it, not for to-day, but forever. The issue of this momentous choice lies beyond all time and all scenes that fade.

How this lifts my present life into the most lurid and awful light! What am I here for? I am here that I may prepare

for all that lies beyond. What does to-morrow bring to me? Business hours, do you say? Opportunities for hard work and beyond that rest? Nay, verily; to-morrow brings, if its light shall dawn, further hours to choose, not for to-day, but forever.—*G. Campbell Morgan.*

Tuesday, 30th. *Whosoever . . . . shall be ashamed of me . . . . in this adulterous and sinful generation, of him shall the Son of man be ashamed, when he cometh in the glory of his Father, with the holy angels. Mark viii. 38.*

Why should we be trammeled by the opinions and customs of men? Why should we care what men say of us? Salvation and damnation are realities, Christ is a reality. Eternity is a reality, and we shall soon be there in reality, and time shall soon be finished; and from our stand in eternity we shall look back on what we did in time, and what shall we think of it? Shall we be able to understand why we were afraid to speak to this man or that woman about salvation? Shall we be able to understand how we were ashamed to do what we knew was a Christian duty before one whom we knew to be a mocker at religion? Our cowardice shall seem small to us then. Let us now measure our actions by the standard of that scene, let us now look upon the things of time in the light of eternity, and we shall see them better as they are, and live more as we shall wish then we had done. It is not too late. We can secure yet what remains of our life. The present still is ours. Let us use it.—*James Gilmour.*

Wednesday, 31st. *The time is short. 1 Cor. vii. 29.*

The close of the year opens our eyes to realize how much we have lost, how unprofitably we have spent our time, have sold our precious hours and days for things of naught. There is no sadder word in the English language than the word "gone." How much is gone that we would gladly recall! How much is gone that we would gladly bury forever! How much is gone that has left us poorer and weaker than we were before! A whole year of life taken out of our little store of threescore-years-and-ten; how much it might have done for us and how little it has accomplished! As it is vanishing from our sight and our eyes are opened and we see the beauty of its wings, let us catch its departing hours, seek to redeem them, and the last hours of the year, with God's help and blessing, may do more for us than the whole year has done.—*Selected.*

DEVOTIONAL STUDIES IN THE SUNDAY-SCHOOL LESSONS.

Rev. F. B. Meyer.

RUTH AND NAOMI.

(December 7, Ruth i. 1-22.)

The word *Now,* with which this exquisite pastoral symphony opens, connects it with the Book of the Judges, as much as to show that amid the wild license and outrage of the time, there were holy and happy women, where the world renewed her strength and smiled with the old happy smile of Eden. The storm might rage among the hills, but there were glens and nooks, where only far-away echoes were heard, and the slightest tremors possible were felt. Such was Bethlehem.

"Our brother Elimelech," as Boaz called him, after the usage of the time, owned a little parcel of land (iv. 3), but in spite of all his care it refused to yield sustenance for his wife Naomi (Pleasant) and their sons, who were probably always ailing, hence their names, Mahlon (*wasting*), and Chilion (*consumption*). Their faith failed them, and though the sons were exposed to the very temptation, before which they fell, of marrying against the express prohibition of the Mosaic law (Deut. vii. 3, xxiii. 3; Neh. xiii. 32), yet the pressure of the moment was so great that every consideration was put aside for bread.

The pathetic sequel is known to us all. The death which they had left Canaan to avoid, overtook father and sons in Moab, and the woman was bereft of her two children and of her husband. Then, though the three graves must have had a powerful fascination for her, she felt a heart-hunger for her own people, which was stronger; so she went out of the place where she was to return into the the land of Judah. With her daughters-in-law she left the valley, where the tragedy of her life had befallen, and climbed laboriously up one of the passes in the wall of the mountains of Moab, and which would probably lead her south of the Dead Sea through a wild and dangerous country to Bethlehem.

It was of course wise and thoughtful on the part of Naomi, to urge the two young girls to return to their people. So far as this world was concerned, there was everything to gain from such a course. They would probably find rest and shelter, "each in the house of her husband." They would be more able to earn their living among the people with whose language and habits they were familiar.

At least to each her mother's house would be open (verse 8). After a great deal of persuasion Orpah, the wife of Chilion (iv. 10) acquiesced in Naomi's proposals and entreaties, and with many tears parted from her mother-in-law, and began to take the backward path to Moab.

Then Naomi turned to Ruth. She must have been a beautiful woman. Her name means Rose. She was the Rose of Moab. Unselfishness, carefulness of the old and lonely, dexterity in all womanly handicraft and work, sweetness and gentleness of disposition, together with purity and religious aspirations—these traits were evident in her face and behavior; and all were mantled over by a beautiful humility which made her say with unaffected astonishment, "Why have I found grace in thine eyes, that thou shouldst take knowledge of me?" (ii. 10.)

Naomi was tenderly drawn to the young life which had become so mysteriously interwoven with her own; and it grieved her sore that Ruth had been widowed by the same blow as had (so Naomi thought) punished herself for going down to Moab, making her sonless. "It grieveth me much for your sakes, for the hand of the LORD is gone out against me" (i. 13). And when she found that Ruth was cleaving to her with a quiet air of determination as though she had made up her mind not to leave her, she set herself to force her from her. Was not the claim of her people and her religion as strong on her as on Orpah? Was it wise to incur all the privations of a stranger's lot in the midst of a people so suspicious of strangers as the Hebrews were? Besides, it was hardly likely that any of the young men of Bethlehem would wed one of an alien race!

This elicited one of the most tender and eloquent outbursts on the page of history. The girl's mind was made up. She loved this sad and lonely soul with youth's passionate enthusiasm. In her eyes it was preferable to be in an Eastern khan for a night's lodging with her than in her mother's home in yonder valley without her. The weariest, longest way would be pleasant by her side. That she was a Hebrew woman would make the entire Hebrew people dear. But there was more. Beneath her love for Naomi, was forming a stronger and nobler love. She was beginning to love Jehovah for her sake—Thy God shall be my God. This young soul, already knowing something of human pain and grief, would fain come to rest under the wings of the Shechinah (ii. 12).

Notice how human love leads to the Divine. This is the ladder that links earth and heaven, man and God. Let us not be content till our friends are attracted to our Saviour. It is quite evident that Ruth was fascinated with the religion which she had seen in Naomi; and though Naomi said that the LORD had "dealt very bitterly with" her, yet she must have conducted herself with great humility and sweetness under her heavy trials. There had been no under murmuring or complaining, but a sweet resignation and calm, which had greatly struck the quick young eyes, and fascinated the eager heart. It is a great lesson for those of us who have to live before quick young eyes which are narrowly watching us, when we least suppose it. When stroke follows stroke, when the messengers of woe overtake each other with heavy tidings, instantly men and women say, Let us see what religion will do for those who profess it at

such a time as this. The result will largely determine their entire after life.

Naomi was sensible enough to know that it was perfectly useless to argue further (verse 18). When people are "steadfastly minded" others will leave speaking with them. Nothing helps us more than decision of character and speech. After testing us to see if we are really determined, men leave off speaking.

But surely the whole story goes to prove that whom the Lord chasteneth, He loveth; and that when appearances are most depressing He is working out a plan which will shed a shaft of light on the saddest landscape. In these dark winter hours, God was sowing seeds of blessed harvests. Every step Naomi took towards her native town was bearing her nearer the moment when she should press Ruth's child against her aged breast, and when those same women should come around her again and say, "Blessed be the LORD, which hath not left thee this day without goel . . . . and he shall be unto thee a restorer of life and a nourisher of thine old age" (iv. 14, 15).

What awful separations there are in this world! Two persons may be born in the same village, attend the same school, spend their girlhood under the same influences, marry on the same day, and become sisters-in-law, but the dividing moment comes when one enters into life and the other into death, when to the one there is the savor of life unto life, whilst to the other is the savor of death unto death. So the one thief entered Paradise whilst the other went into the blackness of darkness—though each was equally near the Saviour on the cross.

THE BOY SAMUEL.

(December 14, 1 Samuel iii. 1-10.)

Samuel's main contribution to his age was a saintly character. His was a beautiful life from its dawn till sunset. His mother's name, Hannah or Grace, seems to have been its keynote. He was strong in his faculty for administration, wise in steering the nation through a time of change, unimpeachably just, but his simple saintliness, associated as it was with a marvelous endowment of prayerfulness, was his chief glory. A man or a woman may be able to give to the age nothing but a noble character, but to give that is to give the best.

There is evidently a designed contrast between the picture of the wild license of Eli's sons, and the purity and beauty of Samuel's boyhood. "Now the sons of Eli were wicked men; they knew not the LORD: *but Samuel did minister unto the* LORD" (ii. 12, 18). "Eli . . . . heard all that his sons did unto all Israel. *And the child Samuel grew on, and was in favor with the* LORD, *and also with men*" (ii. 22, 26). "And the LORD said, Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle. . . . . *And Samuel grew, and the* LORD *was with him, and did let none of his words fall to the ground*" (iii. 11, 19).

The most striking lesson for us is the vision of a young soul passing from traditional to experimental religion. Up to this moment Samuel had lived for the most part in the energy and motive-power of his mother's intense religious life. In another sense than the literal, she was always making the habits that he wore. And this is the earliest stage for us all. We rely on the influence of parents, home, teachers, and are swept on in the momentum of their earnestness.

But to Samuel there came what should come to all of us, a moment when he met God for himself. We are not to expect the outward voice or the flash of light, but the voice of the Good Shepherd still speaks in our heart, calling us by our names, and uttering His will. God still calls to us out of heaven, *Abraham, Abraham;* still arrests us, when we are going on in high-handed rebellion, *Saul, Saul;* still remonstrates with us, when we sin against His love and mercy, *Jerusalem, Jerusalem.*

The voice of God is heard in the lesson, the sermon, the death of the school-fellow or friend, the appeal of conscience; and the face of God looks in on our life, with the sweetness and strength of Christ. Then we say with Job, "I have heard of thee with the hearing of the ear, but now mine eyes seeth thee" (Job xlii. 5). Nothing afterwards can shake our faith. We are able to say with the beloved apostle, "That which was from the beginning . . . . that which we have seen with our eyes and our hands have handled" (1 John i. 1). Do not look for manifestations of God, like Sam-

uel's or those of any one else, but be sure that you see Him for yourself: and that your religion is not second-hand but first (John iv. 42).

Notice the qualities of the soul to which God reveals Himself. There is, first, the spirit of *ministry.* The boy's attitude was perpetually that of prompt attention to Eli's slightest command or wish. His immediate impulse was to hasten to the side of the high priest to enquire what was needed. There was *persistence.* Many a boy would have argued that as he had been deceived twice, it was useless for him to trouble further at the mysterious voice which called his name. Not so Samuel. Three times over he left his bed for Eli's on the same fruitless errand. There was instant *obedience.* When Eli seemed to call, he went; and when he bade him lie down, he lay down. There was deep *reverence,* as the Divine Presence drew near, and the voice of God spoke. There was *faithfulness,* which was busy with the small services required of him, such as to close and open the doors of the taberacle, to light the seven-branched candlestick in the late afternoon, and supply it with pure olive oil every morning. There was a beautiful *modesty and reticence,* as he set about the duties of the day, and shrank from telling Eli of the message with which his young soul was bursting. When these qualities are apparent in us, there is no hindrance to the revelation of God's face. He that is faithful in the least is moved into a wider sphere, that he may have still wider opportunities of knowing God, and influencing man. Take heed of the few sheep on the hills around Bethlehem, and God will call you to be the shepherd of His people.

How very wise Eli was in his treatment of the young enquirer. If he had been simply a priest, he would have stood between Samuel and God, hearing his confession, warning him against dealing with God for himself, and undertaking to be the mediator and sole means of communication. Instead of this, however, the old man said sweetly: "Go lie down: and it shall be, if he call thee, that thou shalt say: Speak, LORD; for thy servant heareth." Though he knew that the seals of sacred office were being taken from himself, that they might be placed in those youthful hands, yet, without a trace of hurt pride, he took the boy's hand, and led him into the Divine presence.

It is not the business of minister and teacher to attract to himself, and attach to his own person. There is often too much of this, and therefore the converts whom God has given us become parasites, living on us, and with no individual religion; and if the beloved personality, who has been the embodiment of the religious ideal, is removed, they wither away. We have no right to do this. We ought to say in effect: "Thou needest more than we can give. God, and God only can suffice thee. Go and lie down again. Be quiet. Let thy soul be still before God. Wait, for He will assuredly come again. And it shall be, if He call thee, that thou shalt say, Speak, Lord, for thy servant heareth." This is our greatest office, not to be the intermediaries with the Divine, but to put every soul into direct *telephonic* communication with the secret place of the Most High.

The vision of that night was not the final one. We have all known cases of forced religious precocity, when young souls have been unduly and unnaturally forced into self-revelation, and the excessive light of publicity; and when they have not been nourished sufficiently by the Word of God and prayer. But this was not so with Samuel. "He grew, and the LORD was with him, and did let none of his words fall to the ground" (iii. 19). And the further statement is even more significant for us all: "The LORD revealed himself to Samuel in Shiloh, *by the word of the* LORD" (iii. 21). Let us not seek for revelations through dreams and visions, but by the Word of God. Nothing is more harmful than to contract the habit of listening for voices and sleeping to dream. All manner of vagaries come in by that door. It is best to take in hand and read the Scriptures reverently and prayerfully, saying, *Speak, Lord.* Then there will come one clear, defined and repeated message, asseverated and accentuated with growing distinctness from every part of the inspired volume: "This is the way—walk in it; this is My will—do it; this is My word—speak it." Let us hear what God the Lord shall speak.

CHRISTMAS LESSON.

(December 21, Luke ii. 8-20.)

From the time of the Passover, which occurs in April, until autumn, the Palestine shepherds pasture their flocks constantly in the open fields, lodging in huts or tents. From this it would appear that the time usually assigned to our Lord's birth is too late. But the choice of December 25 was probably fixed, because of the heathen festivals in pagan Rome, which celebrated the winter solstice. When the empire was becoming Christian, an endeavor was made to synchronize the great Christian festivals with the heathen ones, that there might be as little interruption as possible to the ordinary course of life and business.

These shepherds were probably devout men. It is not God's custom to grant revelations of His gospel, save to those who have been specially prepared. The things which eye hath not seen, are prepared for those who love and wait for Him (Isaiah lxiv. 4; 1 Cor. ii. 9). "No doubt," says Olshausen, "like Simeon, they were among them that waited for the consolation of Israel" (verse 25).

It may be that they were at this very hour talking together of the great prophecies which were awaiting fulfillment. Thus Nathanael was prepared for his first interview with the Lord, by his meditations under the fig tree (John i. 48); and thus John was prepared for hearing the great voice as of a trumpet because he was in the Spirit on the Lord's day (Rev. i. 10). It is good to know that simple-minded men, like the shepherds, were first privileged to welcome the Christ. God's best gifts are not made to intellect but to piety. The wise of this world miss them if they are not earnest, pure, and humble: the unlettered obtain them, though they be not taught in the wisdom of this world, if the eyes of their heart are enlightened (Eph. i. 18, R. V.). Therefore, be of good cheer, though the wisdom of the schools is denied you, you may yet know everything that can be known of God. God shall reveal to you His deep things.

But lest it might be supposed that the wise have no standing in the kingdom of God it must be borne in mind that the wise men from the East had the *second* vision of the new-born King: and they were able to bring rich presents, which were of the greatest possible service to Joseph, during his journey to Egypt and his sojourn there. Let us not undervalue wealth or learning. These have played a very honorable and necessary part in the progress of the gospel, where they have been allied with teachableness, humility, and the spirit of a little child (Matt. xviii. 3). The mischief is not in the possession of the gifts of birth, wealth and learning, but in the pride which they too often engender. Also let us remember that in this world, we may *know* about a thing without our *having* it: but in the eternal world, we must have, before we know. First we possess, then we understand.

The unveiling of the eternal world is always associated with a great light (Acts xxii. 7-11). Presumably earth lies embosomed in heaven. It seems as though the angels came for a moment and went back; but probably they were always there, but for a moment the veil was rent, and the seal which is generally on mortal senses was broken for a few minutes that men might see and hear. Jesus Christ in His human life distinctly said that He was "in heaven" (John iii. 13). They suddenly saw the angel of God standing by them, but he had been standing there all the while, only they perceived him not (verse 9). It is more than likely that wonderful things are all around us but our eyes are holden (2 Kings vi. 17). Once men heard the music of the eternal song, but it never really ceases. Always the multitudes of the heavenly host are praising God and saying, "Glory to God in the highest, and on earth peace."

Notice the Divine order. When glory is given to God in the highest degree possible, there is a corresponding depth of peace in the hearts and lives of men. The valleys are as deep as the mountains are high. When the heart is most at rest, it brings most glory to God: and when we bring the highest tribute to God we are most at rest. Happy are they who, in sorrow as in joy, in pain as in prosperity, in a crowd as in solitude, can continue to say, "Glory to God in the highest." Say it when you do not feel it! Say it though heart and flesh fail before your multiplied trials. And

the peace of God that passeth all understanding shall keep your hearts and thoughts.

What the reading of the third clause may be, it is difficult to determine. The Greek is clearly "among men of good pleasure." But there is a variation of some of the old MSS., "good pleasure among men." On the whole, there is no reason to abolish the old time-honored phrase—

Good will to men. This is God's message to men. In the Lord Jesus He is reconciled to the whole race, and only waits for all to be reconciled to Him. It is to men who please Him that He makes known His will. The advent of Christ reveals His love and good will to all.

The special message to man which the angel brought was that a *"Saviour"* had been given; that this Saviour was *"born,"* and was therefore bone of our bone, and flesh of our flesh; that He was born *"in the city of David,"* according to ancient prediction (Matt. ii. 4; Micah v. 2); and that He was *"Christ, the Lord."* Notice the amazing contrast. "A babe wrapped in swaddling clothes, lying in a manger . . . . which is Christ, the Lord." A helpless infant, but the mighty God! A span long, but dwelling in measureless space! A creature, as it seemed, but the Creator! A few hours old, but the Ancient of Days! He is indeed "Wonderful," because to us He is born as a child, but He is the mighty God, the everlasting Father, and the Prince of Peace (Isaiah ix. 6).

He is indeed Christ, the Lord! As yet only a few recognize this, but the whole world shall one day understand that God has given Him both a name and a place, which are above all others. Every knee shall one day bow in His name, and every tongue shall confess that He is Lord to the glory of God the Father. And when the government is placed on His shoulders, it will be discovered that He is indeed the Peaceful Prince. In His day there shall be abundance of peace till the moon be no more (Psalms lxxii. 7). When He is the acknowledged King in the heart there is peace (Eph ii. 14, 17). And when He is the acknowledged King of the world, they shall beat their swords into plowshares, and their spears into pruning hooks. Nation shall not lift up sword against nation, neither shall they learn war any more (Isaiah ii. 1-4).

The shepherds were wise to go to see for themselves. It is not enough to know that Christ is a Saviour, we must appropriate Him for ourselves. The appeal of the gospel is always, "Come and see" (John i. 46, iv. 29). The Lord makes known good tidings to us, that we may prove them to be good. Only let us make haste (verse 6).

But when we have found, two things remain for us to do. (1) We must make known. The tidings are too good to keep to ourselves. What God speaks to you to the ear in closets, proclaim from housetops. What you have seen, tasted and handled of the manifested Word of Life, declare, that others may have fellowship. The discoverer of the secrets of nature, Herschel, Faraday, Edison, Marconi, hasten to tell men of their *finds,* that the world may become richer and gladder, that life may be easier, that thousands may be helped.

(2) We must glorify and praise God. We may have to return to our sheep. It is not God's will to take us from our homely and necessary duties. We shall serve Him best in the spheres in which He has called us, but in these we may glorify and praise Him. Life will have a new meaning and intensity (Eph vi. 6; 1 Cor. vii. 22, 23).

SAMUEL THE JUDGE.

(December 28, 1 Samuel vii. 1-13.)

After the terrible catastrophe, which led to the death of Eli and the capture of the Ark, Israel was utterly demoralized, and it seemed as though the national unity were gone beyond recovery. But Samuel began at once the work of reconstruction.

He set himself, apparently, to realize two objects—to reëstablish the old national unity, and to put away the evils that had eaten into the nation's heart. The people had forsaken the God of their fathers for Phœnician and Philistine deities, whose images were worshiped in His place. Shrines to Baal (the sun) and Ashtoreth (the moon) covered the land. Foul scenes of shameless impurity disgraced the hills and vales of Canaan. And it was evident that only a widespread revival of religion could save Israel from rotting away before the very evils for which the ancient

Canaanites were destroyed. This was Samuel's opportunity. From end to end he traversed the country, urging the people to return to Jehovah; to put away the false gods and Ashtaroth; to direct their hearts to the God of their fathers and serve Him only (verses 3, 4). And his words seem to have had marvelous effect. "Then the children of Israel did put away the Baalim and the Ashtaroth, and served the LORD only" (verse 4).

There seem to have been, also, strong drawings of man to man, of family to family, and of tribe to tribe: *"All* the house of Israel was drawn together to the LORD" (verse 2, R. V., margin). In putting away their idols, and returning to Jehovah, they were drawn more and more towards each other. If the Lord Jesus is the center of our heart-life, we must inevitably be drawn into friendship with all those to whom He is also first and best.

Finally, Samuel summoned a great convocation of the nation at Mizpeh—one of the highest landmarks in Central Palestine, and known as the Watch-tower. The day was devoted to fasting as the law enjoined on the great Day of Atonement. The people confessed their sins, afflicted their souls, and humbled themselves before Jehovah. In addition a somewhat novel rite was introduced. Water was brought from a neighboring well, and solemnly poured out before the Lord, as afterwards the custom was at the Feast of Tabernacles.

The pouring forth of water may have implied that they poured forth from full hearts floods of penitence and tears; or that they desired by the heaviness of their grief to wash the land free from the accumulated evils of the past; or it may have meant that the people realized their utter helplessness, so that they were as water spilt on the ground, which could not be gathered up. But whatever it may have signified, it must have been a very striking scene, when Samuel, as the leader of the nation, brought the whole people back to true and loyal allegiance to the God of their fathers. It was a worthy act of his mature manhood, and it is not surprising that, as by a sudden outburst of acclamation, he was appointed judge (verse 6). What a blessing it would be, if all the children of God would come to another Mizpeh, and confess, as Israel did, "We have sinned against the LORD."

The action of the Philistines. When the news of this great gathering reached their inveterate foes, it was taken as an unmistakable sign of the revival of national life, and "the lords of the Philistines went up against Israel" (verse 7). A panic of fear spread through the assembled multitudes: and "they were afraid of the Philistines." What could timid sheep do against wolves? What could unarmed peasants do against such soldiers? There appeared but one hope: God must arise for His people's help, or they would be trampled beneath the mailed heel of the conqueror. And who should implore the Divine protection, but Samuel? "Cease not to cry unto the LORD our God for us," the people therefore said to him, "that he will save us out of the hand of the Philistines."

Yes, and this is the only hope for any of us. We may be held down by tyrant sins, which are our Philistines. There seems no help or hope to overcome them. Resolution and striving seem in vain. But follow the example of Israel. Put away the evil things that have weakened your moral life, pour out your confessions of sin, and betake yourself to the use of the weapon of All-Prayer.

Samuel was preëminently a man of prayer. On the subsequent pages of Scripture he is known as the one that called upon God (1 Sam. ix. 6, 7, 8, 9; Psalms xcix. 6; Jer. xv. 1). The people had come to feel that if Samuel was praying, all must be well. They knew that he had been interceding for them; and only asked now that he would not cease.

He did more than pray. He took a sucking lamb, and offered it as a whole burnt-offering to the Lord, as a symbol that the people, for whom he pleaded, desired to be wholly yielded to God's will. It is very important, if we wish to be delivered from the Philistines, that there should be no flaw in our entire consecration to God.

While the smoke of this sacrifice was rising in the quiet air, the Philistines drew near to battle. Can you not see them creeping up the mountain slopes, and encircling the defenceless crowd, which had neither might nor power to resist? Then the Lord thundered with a great thunder (Heb., *the*

voice of God) and discomfited them. The sky was suddenly black with thunder-clouds, and peal upon peal rolled through the mountains. Panic-stricken the assailants turned to flee: then, at a signal from Samuel, the men of Israel flung themselves upon the flying foe. They sped down the steeps, catching up the arms which were cast away in flight, and stripping the dead of their weapons. The pursuit only stayed when the Philistines reached the shelter of their own fortress of Bethcar, the Well of the Vineyards, as it is now called.

If only the Church of God would put away her sins, which grieve the Holy Spirit, He would interfere for her still. We are not straitened in Him, but He in us. He Who loveth us longs to make us more than conquerors, if we will but let Him.

The stone of Ebenezer was set up to commemorate that glorious deliverance; and it is interesting to notice that it stood upon the very spot where Israel met with the great defeat that led to the capture of the Ark. How wonderful, that the story of victory should be recorded on the plain which had witnessed so crushing a defeat (iv. 1, v. 1)! At the very place where you have fallen, you shall stand, for "God is able to make you stand." Where you have been overthrown, you shall be more than conqueror. The rocks which were strewn with the autumn leaves shall be festooned with the flowers of another spring. Where you have sown the seed in tears, you shall come again, bringing sheaves.

The inscription on the stone was significant. It seemed to say: "As God has helped, so He will help: As He has begun, so He will continue: He would not have gone so far, to draw back." As we go through life, let us rear our Ebenezers as encouragements for coming days.

All through life, if you will only trust God, if only you will derive from Him by faith grace for grace, if only you will claim a continuance and a crowning of what He has begun—you will have abundant occasions for raising these stones of help, and for saying with the apostle, "Having therefore obtained the help that is from God, I stand unto this day, testifying both to small and great."

The last stone that we shall erect will be on the margin of the river. As we turn our back forever on the land of our earthly pilgrimage, and enter on the work and worship of eternity, we shall set up a great stone to the glory of our God, saying once more, with a deep sigh of perfected satisfaction, "Hitherto hath the Lord helped." What eternity may hide in its bosom, who can tell! This at least we know, that God is everywhere in its vast spaces, and that He would not have done so much for our justification, if He were not prepared to crown His work worthily of Himself.

THE HEART OF THE LESSON.

(INTERNATIONAL SUNDAY-SCHOOL LESSONS FOR DECEMBER, 1902.)

RUTH AND NAOMI.

(December 7, Ruth i. 16-22.)

In the romantic story found in the Book of Ruth there is no more beautiful and pathetic passage than that in which the Moabitish maiden refuses to be parted from the widowed and childless Naomi: "Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest I will lodge: thy people shall be my people, and thy God my God: where thou diest will I die, and there will I be buried: the LORD do so to me, and more also, if ought but death part thee and me."

Is not this a picture of the love of a Christian for the Lord Jesus Christ? Having come to know Him, being drawn to Him by the cords of love, that love wherewith He first loved us, having tasted of the bliss of fellowship, the thought of being separated from Him, of going back to that old life in which He has no part, would be insupportable. Were it possible that He could ask us to leave Him, we should answer in the words of Ruth, "Entreat me not to leave thee," or with Peter, "Lord,

to whom shall we go? thou hast the words of eternal life" (John vi. 68). Having once heard His "Follow me," and known something of the delight of being in His company, nought could persuade us to go back and walk no more with Him (John vi. 66). Where He goes, we would go even should it be to die with Him (John xi. 16). Although there be no room for Him in the inn (Luke ii. 7), though even the foxes have holes and the birds of the air have nests and the Son of man not where to lay His head (Luke ix. 58) yet where He lodges we will lodge. Better the bare earth for our resting-place with Him, than earth's most sumptuous palace without Him. His people, be they publicans and sinners, and scorned by the scribes and Pharisees (Luke v. 30), shall be our people, for is not He in their midst? His God, the God and Father of our Lord Jesus Christ, is "our God forever and ever" (Psalms xlviii. 14). With Him we have died and been buried, yea, with Him we are risen again (Rom. vi. 3, 4). And though death can never separate us, for "Christ being raised from the dead dieth no more" (Rom. vi. 9), and our Lord has given His word that "whosoever liveth and believeth in him shall never die" (John xi. 26), yet were it possible that death could come, even death itself should not part us from Him, "for neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. viii. 38, 39).

THE BOY SAMUEL.

(December 14, 1 Samuel iii. 1-14.)

The point in the lesson of to-day upon which special emphasis is always placed is the hearing ear of the boy Samuel. And a very important point it is. To hear and recognize the voice of God in whatever way He may speak to us, to answer at once, "Speak, LORD, for thy servant heareth," and willingly to obey His commands, is the secret of a happy Christian life, and every teacher would do well to impress it upon the mind and heart of each individual scholar.

But not less insistence should be placed upon the fact that when God speaks He will be heard. He may have to call again and again, but eventually man must listen. With infinite patience He stands calling us by name, and well is it for us when, like Samuel, the answer comes immediately the voice is recognized, quick and clear, "Speak, LORD, for thy servant heareth." In loving, tender accents He calls His own sheep by name. They know His voice as the voice of their beloved and with joy listen to what He has to say to them.

But there are those who refuse to listen, who willfully close their ears to the voice of Him that calleth them, who, though recognizing the voice, bid Him go His way, and will have naught of Him. Again and again He calls, but to every entreaty they are deaf. Long years He waits, unwilling to leave them to their fate, and grieved to the heart at their persistent refusal. But when at length call after call has been rejected, the time comes when the choice of listening is no longer theirs, when whether they will or no they are compelled—as were Hophni and Phinehas—to hear God's voice with its dread words, "Because I have called, and ye refused . . . . I also will laugh at your calamity."

To-day, if ye will hear His voice, harden not your heart.

SAMUEL THE JUDGE.

(December 21, 1 Samuel vii. 2-13.)

Surely the heart of this lesson lies in the blessedness of serving the Lord *only*. It is the strange gods, the Baalim and Ashtaroth, that we put before the one true God that cause Him to deprive us of the light of His countenance, as of old He took away from Israel the ark of the covenant, the symbol of His presence among them. We may "lament" after Him, aye, for twenty years, but lamenting alone will not bring Him back. He is a jealous God, and not until we put away from us these false gods who are usurping His throne will He restore unto us the joy of His salvation. Only when we seek after Him with *all* our heart will He be found of us.

How slow we are to learn that a divided heart is the cause of our being delivered into the hand of the enemy. Were we wholly given to the Lord He would fight

our battles for us. The Philistines under whatever guise they assail us—pride, temper, self-will—were all routed by our Almighty Champion did we serve the Lord "only." They might draw near to battle, as the Philistines against Israel, but the Lord would smite them for us, and vanquished by Him they would come no more into our coasts. Defeat is a word that should have no place in the vocabulary of a Christian, and would have none did he serve the Lord with his whole heart.

GOLDEN TEXT HOMILIES.

Rev. R. A. Torrey.

December 7th. *"Be kindly affectioned one to another." Romans xii. 10.*

The supreme object of Christian love is God; then the brethren, all who are born of God; then all mankind. It is of love of the brethren that Paul writes in our text. That we have love for the brethren is conclusive proof that we are born again (1 John iii. 14). If we have not love for the brethren, it is conclusive proof that we are not born again (1 John iii. 10). But true love of the brethren will show itself, among other ways, in tender affection toward them (see R. V. of text). If I really love God and have been truly born of God, my heart will go out in a peculiar tenderness of feeling toward every child of God. He may be a Chinaman, or a negro, but he is my brother, and I will be tenderly affectioned toward him, for he is my brother. We would all do well to reflect long and deeply on our text, and ask ourselves, "Am I tenderly affectioned toward all the children of God?"

December 14th. *"Speak,* LORD; *for thy servant heareth." 1 Sam. iii. 9.*

It seems strange that Jehovah should pass over all the old men in Israel, and speak to a child. But God makes no mistakes in His choice of confidants. The boy Samuel was prepared for Jehovah's message as no one else in Israel. He had been given by his grateful mother wholly to Jehovah to be entirely His. Samuel on his part, child though he was, gladly recognized that he was Jehovah's property, and His alone. Eli instructed him in just what to say when the voice of God first came to him, and he said it. And that answer to Jehovah became the keynote of his life. He was ever saying, by word or by act, "Speak, LORD; for thy servant heareth." Every day Jehovah is speaking to each one of us, but many of us have been so slow to listen and obey that our ears have become dull of hearing, and we no longer know that God is speaking. To the listening ear and the obedient heart God ever speaks, clearer and clearer as the days and years roll on.

December 21st. *"Prepare your hearts unto the* LORD, *and serve him only." 1 Sam. vii. 3.*

The Israelites of Samuel's day were very like many professed Christians of our day; "they lamented after the LORD," but at the same time served "the strange gods and Ashtaroth" (verses 2, 3). Samuel was a man who knew the mind of God; so he told them plainly that Jehovah would have none of that. It must be the whole heart and the undivided service, or else Jehovah would not have their service at all. They must fix the undivided affection of their hearts upon Jehovah, and serve Him only; then He would accept them and deliver them out of the hand of their enemies. If they would not do this, they could go on being defeated and enslaved. The secret of acceptance before God, and the secret of deliverance and victory, is just the same in our day as in Samuel's, the directing of our hearts to Jehovah with their every affection and purpose and serving Him only. There is no victory over sin, or any other enemy, for the one who tries to serve God with a divided heart.

December 28th. "LORD, *thou hast been our dwelling place in all generations." Psalms xc. 1.*

To dwell in God, is the secret of security, peace, joy, and power. The ninety-first

Psalm recounts the manifold blessings of the one who habitually dwells in Him. He is an unchanging dwelling-place. All created things change; He changes not. Before the enduring mountains were brought forth, or the earth and world were formed, even from everlasting and to everlasting, He is God. And it is our privilege to live in Him. And He is ever the same; "yesterday, and to-day, and forever." Kings and dynasties may rise and fall, nations may come and go, but He abides. And we dwell in Him. How independent we are of environment, and of all the fleeting fortunes of time. Does some one ask, "Where do you live?" In God. In Him Who existed an eternity before the solar system began to be, and Who will exist through the ages of the ages after the heavens and the earth have passed away.

Young People's Department.

XII. INDIA.

In the past year we have heard about babies and children in many lands, and it had been my intention next year to tell of still others in Japan, India, Turkey, etc. However, it has been decided that it is not best to keep up this department, so I have planned in this closing chapter of the series, to tell you about India. Not because India is the most interesting of all, for Japan has been called "The Children's Paradise," but because I have had letters recently from several little girls in India, telling about the life there, and I was sure you would be glad to hear directly from your dusky cousins in that faraway land.

You certainly could not help loving the little brown roly-poly Hindu babies. They are such dear, bright, good little things, always smiling and cooing, but never crying. They may be hungry, or hot and tired, or tormented with flies and mosquitoes, but instead of screaming they gurgle and laugh. Of course if they get hurt they probably cry, but they do not do it to amuse themselves, as many of our little rascals do. Probably, one reason for this is, because as they wear no clothes they can kick and roll to their heart's content.

When baby goes out he is carried in a basket on his mother's head, or in a bag or basket on her back. He might complain if he were buried in the depths of a plush-lined baby-coach, with a parasol over him to hide all the view.

Tiny tots in India may not be burdened with clothes, but they toddle about with as much jewelry as their parents can manage to get together. They have rings and bracelets, armlets and jeweled belts, anklets and even rings for their toes. Think what an odd sight to see a youngster trotting about without a stitch of clothing, but with all the gold and silver ornaments on him that he can carry!

A baby boy is much more welcome in a home than a girl. Girls are considered to be expensive luxuries, because it costs so much to marry them off, and after they are married they are no more good to their parents, as they go to live with their husband's family. A boy not only is less expensive, but he remains at home after marriage, and takes care of his parents and carries on his father's business. Then, too, when the parents die, he can light the sacred fire to burn their bodies and thus hasten their spirits to a better land.

Baby girls are often put out of the way, if the parents feel themselves too poor to give them a proper marriage. They do not mean to be cruel, so they do the best they know how. Sometimes they give the baby opium, and let her sleep her little life away; and sometimes she is put in a basket and allowed to float down the Ganges river. They believe this to be the shortest road to Paradise. Since the English have ruled in India this is not done so much as it used to be, and many other cruel customs have been forbidden by law.

The mothers do queer things sometimes. If baby gets ill, they do not send off for a doctor, but putting some rice in a pan they set it down in the street by the door. They believe that the first person who passes and touches it, even without knowing, will carry away the disease and baby will be well. They have other absurd notions, too. They

never dare to call their babies sweet, darling, beautiful, or any such names, for fear an evil spirit will harm him; and they never speak his name at night, for fear an owl should hear it and then the child would surely die. Poor baby has to go through all sorts of long ceremonies, such as hair-cutting, naming, and his first eating of rice. Each of these is accompanied by a feast, for the Hindus think nothing can be done without eating.

When the little boys have grown to be three or four years old they are dressed in muslin coats and trousers and sent to school. The schools are sometimes held under a tree or shed, and the scholars sit on the sand, and can work their examples in it if they want to. As in most of the Eastern countries of which we have heard, they study out loud, singing their lessons as hard as they can. The little girls of high caste are also sent to school for a few years, but they are betrothed so young that they do not have a chance to learn much. I am sure you would like to peep into one of these schools, but you would think the girls were dressed for a party. You will see gauze dresses woven with gold and silver threads, or satin, velvet, or silk dresses trimmed with gold lace. In addition to all this finery you will see perhaps thousands of dollars' worth of jewelry and precious stones. Think of going to school like that! Poor mites, they are so loaded with jewelry that they are sometimes robbed in the street. Of course they have playthings, and their dolls you would think very queer objects. They, however, love and care for them as tenderly as you do your beautiful babies of bisque or wax. Their dolls are carved out of wood, with clothes and jewelry painted on in bright colors. Of course they never have the fun of dressing and undressing them. The only thing that comes off is the head. But the best dolls of all are their *live* ones! They sometimes adopt the children of slaves or servants, and take care of and play with them like dolls.

The boys have kites, marbles and such things, though their parents do not encourage them to play much, but prefer to see them sit quietly dreaming or sleeping, when out of school.

The girls, poor little tots, are often married before they have passed the kindergarten age; sometimes to men old enough to be their fathers and sometimes to boys not much older than themselves. The parents make all the arrangements, and when they have settled upon a suitable match the little girl is taken out of school, no matter how young she may be. A veil is put on, and her fingers are dyed pink. After this she must never let any man except her father, brother, or husband see her face. If she goes on the street she must be closely veiled or ride in a closed palankeen, which is a sort of box carried by men. If her future husband should die before the marriage she is considered a widow, her head is shaved, she is made the household drudge, and is never allowed to marry. The following is a letter written to the readers of the RECORD OF CHRISTIAN WORK by a Hindu girl in Calcutta, telling about her marriage. It is given in her own words.

A LITTLE HINDU CHRISTIAN.

Dear Friends:—

One day I heard people were coming to see me with a view to marriage. Four persons came one afternoon. One was my would-be father-in-law, the other two were his brother, and a friend. I had on a pretty *sarée* (draperies) and jacket, bangles on my wrists and arms, a necklace, and flower-jewels in my hair, anklets, too, of silver.

I was feeling nervous to go before so many unknown persons. My mother told me to bow down my head low so as to touch the ground, by way of salutation. She also gave me some natural flowers to wear in my hair, which were presented before our household goddess, Kali. I had to submit to her orders. Then I was led into the sitting room by my maternal uncle. I went in and quietly sat down before them. After awhile they asked me my name. I said, "*Punkojini.*" They asked, "What do you read?" I said I was reading in the Standard. I came away presently from their inspection.

After a few days, having approved of me, they came to bless me. Decked out as formerly I went before them. They gave me some stalks of corn and tender grass, with a guinea ($5.00), as my engagement present; and they put their hands on my head in blessing. They also gave me some offerings for our household goddess and priest, also as well as presents for our servants, and something to buy sweets with. I saw two bank notes given to my father, but did not then know their value; afterwards I heard that the amount he had demanded was five hundred rupees (about $170.00). They had also stipulated that I should take with me for my own use all my ornaments; bangles, armlets, necklace, golden flowers, and anklets.

My wedding day was fixed, and two days before they sent to put on me some ground tumerée (yellow powder), which after being put on the bridegroom is sent to be put on the bride. With it came many nice things, toys, dolls and such things, but none of them for me.

At noon on my wedding day the preliminaries were to begin. They dressed me with a new *sarée* and ornaments, and made me sit on a new mat. Then five wives (not my mother) put some ground tumeric on me, while I, with my parents, had to sit facing the east. In front was the god *Narayau* with its priest, who was instructing father to say some incantations, which he repeated after him. At the same time my father was holding a ring with which, after touching the foot of the idol throne, he made to touch my head. I fasted all day till noon, then they gave me some milk and sweets. At night I was to be married.

The bridegroom came to the house attended with music and lights. As soon as he stepped in, the women in the house blew on conch-shell trumpets. After staying outside for awhile with the men folks, he was brought into the women's quarters, where there was a place prepared for him, fixed on four sides with banana plants which were surrounded by new spun thread. In the center was placed a large piece of stone which is generally used for grinding spices. After this, five wives, some with conch-shells, some with water-pots and a kind of basket, had to go round pronouncing blessings. Then my mother, with a thread, measured the whole length of the bridegroom, and putting the thread inside a banana swallowed it. Then I was made to sit on a piece of board, and my maternal uncle lifted me up and made me go round the bridegroom several times. Then they threw a cloth in our midst and my veil was lifted off my face, and for the first time our eyes met, mine and the bridegroom's. Then we were taken to our idol temple, where the priest said several incantations. I had to repeat one or two. The marriage ceremony over, we had to go to our room, where the women folk club together to make sport with us. I was allowed to eat after marriage, and went to sit in our room, where the night was spent in singing and laughing.

The next day was Saturday, nothing could be done in it as it was unpropitious. On Sunday was the *Kusum-dinga* ceremony. They lighted a fire and pronounced many *mantras* (incantations). Then they filled a silver rice measure with red powder and poured the contents on my head, and put an iron ring round my wrist. These two are my wedding badges, which having on, the ceremony was concluded.

Other girls (*sudra castes*) go to their husband's house, but I have not gone. Generally the bridegroom stays with us.

PUNKOJINI DEVI.

The women and girls in India live entirely apart from the men and boys, in what they call the *Zenana,* or "women's quarters." Even in the homes of the rich there is almost no furniture. Rugs, cushions and bedsteads, without mattresses, are about all that one finds. As they almost never leave the *Zenana,* their lives would be very dull, if they did not have jugglers, dancers, and story tellers come and entertain them. The jugglers do wonderful tricks. They can even make dolls and toy animals appear to be alive.

The Hindus are a most religious people, according to their ideas. Eating, cooking, walking and everything must be done according to the laws of their religion.

One of the saddest things in India is the hard life of the child-widows. Some of them are mere babies, and yet they are abused and looked down upon by everyone. Pandita Ramabai has a home where she has gathered over a thousand of these unhappy girls, in order to love them and make them happy. Here is a little poem, telling about one of these child-widows:—

There 's a little girl over in India,
No bigger nor older than I,

Who never laughs nor smiles at all;
I 'm sure you wonder why.

I just can't understand it myself,
How such a thing could be;
For little girls, all over the world,
Should be happy, it seems to me.

I think God wants us to laugh and smile
(At proper times, you know),
For He made the beautiful sun to smile
On this beautiful world below.

But this little girl, no bigger than I,
So sad, across the sea
Is a widow already,—'t is true, they say,—
How strange it seems to me!

I can't understand it myself at all.
A widow 's an outcast, they say;
No home, no friends, and no one to love,
Just hated and in the way.

She did n't choose to be widow, or wife,
Or betrothed, our dear teacher said,
But a widow 's a widow indeed, over there,
If husband or lover is dead.

This little girl, no bigger than I,
Is not alone in her grief;
For twenty millions like her wait to die,
As their only hope of relief.

Unloved, unloving, they pine in their pain,
No hope when they go to their grave;
So strange, don't you think? that this can be,
Since Jesus has died to save!

But the beautiful story of Jesus' love,
They 're just beginning to tell
In India's darkened, sin-blighted land,
Where the little widows dwell.

I sometimes wonder, tho' I 'm very small,
If, perhaps, in a long, long while,
God will want me to go and try to help
The little widows to smile.

—*The King's Messengers.*

OUR JAPAN LETTER.

R. B. Peery, Ph. D.

A catastrophe similar to the one which occurred at Martinique, but on a much smaller scale, has recently overtaken Japan. The small island of Torishima, about three hundred miles from Yokohama, has been completely destroyed by a volcanic eruption. Some one hundred and twenty-five people made their home on the island, and lived by catching and selling the seabirds that flock there in great numbers. Every one of these inhabitants was killed, and all trace of their homes destroyed. The whole island is now buried under ashes and lava, and the volcano continues its activity unabated. Portentous signs preceded the coming of the catastrophe. The birds suddenly deserted the island; the warm springs became very hot; in many places trees and vegetation withered and died; and there were frequent rumbling noises and quakings of the earth. The people were much disturbed by these unusual phenomena, and some of them were planning to leave the island when the next steamer returned—but they were too late. A sudden and terrific eruption killed and buried them all at one stroke. The whole country has felt the shock of this disaster, and has shown its sympathy in substantial form by sending relief to the families of those who perished. For one hundred and twenty-five people to be overtaken by sudden and awful death is a fearful calamity; but that thousands should die in this fair land every day, having no hope and without God in the world, is a still greater calamity. Physical death is a small thing, to come upon us all sooner or later; but spiritual death is a great and fearful thing, that need not necessarily come upon any man if the Church is only faithful to her trust. God grant that His salvation may be brought quickly to these, and all perishing peoples!

* * * * *

A general election has just been held throughout the country, choosing the members of the next Diet. Political elections being comparatively new in Japan are frequently accompanied by great disorder and violence; but with one or two minor exceptions this one passed off quietly and peacefully. Great interest was manifested in the election by all classes. Especially did the little bodies of Christians here and there work and pray that proper men might be chosen to make the laws and direct the affairs of the country. Constitutional government so far has not been a brilliant success in Japan. Many members of the Diets have been incompetent

and corrupt men; and bribery and scandal have not been infrequent. It is hardly too much to say that heretofore the representatives of the people have impeded the work of government more than they have helped it. But it is thought that a much abler and more moral set of men has been elected this time, and that many of the mistakes of the past will be avoided henceforth. The well-known Christian statesman, Hon. Kataoka Kenkichi, who has been president of the lower house for many years, was reëlected by a large majority. Another prominent Christian member of the former Diet, Hon. Ebara Soroku, was not returned this time; and his defeat is attributed, at least in part, to his Christian faith. If a man in Christian America would go before his constituents and ask to be elected to congress as a Buddhist he would most likely fail, and we need not be surprised when the same thing comes true in Japan.

* * * * *

The number of Bibles and portions thereof sold by the British and American Bible Societies in Japan has been rapidly increasing in recent years. There seems to be a real hunger on the part of the people for the Word of God, and many are ready to buy whenever it is offered for sale. The number of copies sold for the last four years is as follows: 1898, 45,000; 1899, 98,000; 1900, 137,000; 1901, 180,000. This great increase has been largely due to the activity of one man, Rev. S. S. Snyder, of the German Reformed Mission. He has shown such talent for colporteur work that the Bible Societies earnestly requested his mission to lend him to them for this special work; and he has devoted himself almost exclusively to it during the past two years. He distributes no books free, but sells all at a nominal price; and as the people must pay hard-earned cash for them they doubtless read them. Many conversions have been traced directly to the influence of these Bibles. The Word of God does not return unto Him void, even in a land where its thought and style seem unfamiliar to the people.

* * * * *

Of the missionaries now working in Japan one hundred and ten were members of the Student Volunteer Bands of America and England. A loose organization has been effected among them on the field, and the first conference of Volunteers in Japan was held in Karuizawa in August of this year. A large number of volunteers were present; and great interest was manifested in the conference, even on the part of outsiders. The main question for discussion was, "How can we induce young men of ability and education to enter the ministry and other Christian callings? The fact that there is a great dearth of men in all branches of our work, and that few young men of promise are offering themselves for the work, was clearly brought out and emphasized.

* * * * *

The Summer School under the auspices of the Young Men's Christian Association was held this year in Hakone, a lovely mountain retreat about fifty miles from Yokohama. As it is a small place, and all present came from elsewhere, the attendance was not quite so large as it was in Kyoto last year. But everyone pronounced the school the best that has yet been held. I was present through most of the sessions, and was pleased and encouraged with what I saw and heard. About one hundred and twenty-five serious and earnest young men were present, and seemed bent on getting all they could out of the meetings. Some of the strongest men in the Japanese church, representing nearly all denominations, were present as teachers and lecturers, and their addresses were both evangelical and scholarly. The secretaries of the Young Men's Christian Association are doing a great deal for the young men of Japan by these schools, and deserve the sincere thanks of the Church, and especially of the missionaries.

* * * * *

About two years ago the Salvation Army of Japan began what has come to be known as the "Free Cessation" agitation, to provide a means whereby girls unwillingly detained in houses of ill-fame can leave them and return to their homes at pleasure. Many of these unfortunate women are held in virtual slavery. Sold to brothel keepers by inhuman parents, they are cheated and defrauded so as to keep them in debt to the keeper until they are no longer attractive; and the laws have been such that the girls

could not leave until all their debts were paid. The Salvation Army fought a hard fight with the brothel keepers, some of the officers frequently being caught and beaten before the police could rescue them, but it is coming out victorious. As a direct result of the agitation, an Imperial Ordinance was issued making it possible for any girl who chooses to give up this life and leave the licensed quarters at any time. As a consequence, some twelve thousand girls have given up the "life of shame"; the number of visitors to the brothels has decreased twenty-five per cent; and the cash receipts have fallen off more than one-half. The Salvation Army has a Rescue Home in which it receives and cares for all these girls who will come to it. Some of them are satisfactorily married off, others are sent back to friends, and all are given a position in which they can earn an honest living.

These Salvation Army people can congratulate themselves on the success of their movement so far; but there are still forty thousand licensed prostitutes in Japan, crying for deliverance from a life many of them abhor, but feel in honor bound to maintain. They honestly think that the great virtue of filial piety requires them to go at a father's bidding to these places of sin, and stay there as long as they can make any money for the family. They sincerely follow their conscience, the best light they have—but how poor a guide even conscience is when not enlightened and regulated by the God's Holy Word!

Saga, Japan.

Religious Thought and Activity.

Wanted: Foreign Missionaries. Statements have come from the Church Missionary and the Zenana Missionary Societies, as to the startling falling-off in the number of candidates for the mission field. An application for two hundred workers for Uganda has met with a response of two only; and, as regards the Zenana field, it is stated that if volunteers ready to go into training next month do not come forward, the small number of workers going out will again have to be reduced next year.—*Christian* (London).

A Teetotal Island. According to the *Christian World,* Mr. F. N. Charrington, one of the Charringtons of brewery fame, but who some years ago renounced all connection with the firm, and devoted his life and money to work amongst the poor of East London, has purchased a small island on the coast of Essex, which he purposes converting into a teetotal seaside resort. The island—Osea by name—is forty-five miles from London. Arrangements are already in progress for the building of a pier, promenade, and hotel, and it is expected all will be in readiness by next summer.

Aberdeen and the Salvation Army. The magistrates of Aberdeen, Scotland, have done a just and praiseworthy action in making recently a donation of £20 ($100) to the funds of the Salvation Army, on account of the valuable assistance it gives in seeking to reclaim the fallen and the outcast. Recognizing that but for the work of the Army large numbers of these unfortunates would be in the local police courts, the Aberdeen magistrates gladly made this contribution from the funds of the "Magistrates' box."

Religious Census of Victoria. The results of the religious census recently taken in the colony of Victoria (Australia) are published in the *Southern Cross:*—

Religions.	Total persons (approximate)	Per centage.
Church of England*..	432,700	36.5
Presbyterians	191,400	16.2
Methodist	180,300	15.2
Other Protestant.....	91,700	7.7
Roman Catholics†....	263,700	22.3
Jews	5,900	0.5
Mahometans	465	—

* Including "Protestants" (so stated).
† Including "Catholics" (so stated).

Buddhists, Hindus....	1,600	0.1
Confucians	3,400	0.3
Others (including miscellaneous sects, no religion, etc.).....	13,176	1.1
Total specified.....	1,184,341	
Unspecified—		
Object to state.....	10,800	
Others	6,200	
Grand total.....	1,201,341	

The World's Student Christian Federation. At the Fifth Convention of the World's Student Christian Federation held at Sorö, Denmark, last August, the following statistics were given by Mr. John R. Mott, general secretary of the movement:—

> The World's Student Christian Federation now embraces within the eleven National and International Movements of which it is composed, 1,540 Associations with an aggregate membership of over 82,000. This is double the number included when the Federation was organized. Two years ago it was reported that there were thirty-nine buildings devoted to the service of the Student Movement in different lands, and that their combined valuation was fully $1,000,000. Since then eleven other buildings have been erected or provided for financially, the total valuation of which is $425,000. Of these, six are in America, two in India, one in Norway, one in Japan, and one in China. —*Intercollegian.*

Progress of the Gospel in New Guinea. The following encouraging statement was recently made by the Bishop of New Guinea:—

> There are evidences that a change is setting in. Conscience is at work among the people, and when they have been committing outrages they are conscious that they have been doing wrong, and they slink back from their cannibal encounters in twos and threes, and try to avoid the missionary, and they omit the war-song and the war-dance and the public distribution of the cannibal food, which were formerly customary among them. It is a terrible thing that the cannibal raids should happen at all, and yet they are not carried out as in the old days. The people are, in fact, emerging from their barbarism, though now and then there is an outbreak of their old habits of savagery. . . . . All down the coast a change is taking place. The children are being brought into the schools; the sick are being healed; old and young are being taught; and Sunday is being observed as God's day of rest. A portion of the Bible is being printed in the native language. Two New Guinea Christians are already expert compositors, and they are devoting their services to the setting up of parts of the Word of God. And not only so, but industrial arts of various descriptions are being taught to the people. Some are being made boat-builders, and some are being trained as carpenters. White men said that there was one thing which the New Guinea natives could not be taught to do, and that was to work; but Christian missionaries have proved that Christian natives, inspired by Christian motives and living in the Christian settlements, can work steadily at the most laborious tasks, under the hottest of suns, and in the most moist temperatures, and can achieve tasks which white men would find too onerous.—*Missionary Review.*

Promising Field for African Missions. The well known African explorer, Mr. J. Faux, lately returned from Mombasa, British East Africa, to London, bringing reports of a hitherto unexplored part of the dark continent. The scene of his extensive labors was the territory of the Gallas lying along the Juba River, which constitutes the border between Italian and English Somaliland. . . . . Mr. Faux reports the native race, the Gallas, as vastly superior to the surrounding tribes, constituting in effect a tribal aristocracy. They are a handsomer race than the Arabs, with a light copper-colored skin and Caucasian features. Physically and intellectually they dominate all this part of the East, holding their neighbors in subjection by sheer force of superior personality. He found them without idols, worshiping the one Universal Power which controls all things; for which Power they, however, lack a name. They practice monogamy, cultivate the soil, rigidly exclude all traffic in intoxicants and are exceedingly well versed in the medicinal properties of herbs, which they use with good effect in cases of endemic disease. The extensive ruins in surrounding regions indicate that this people must be descended from some still more powerful tribe which once exercised sovereignty over a vast territory; and the remains of one city near Lamu on the seacoast are scattered over a

length of five miles. The opening up of the railway to Uganda will bring this people into close relations with the white man; and Mr. Faux looks upon the Gallas as likely to give to Anglo-Saxon civilization and Christian missions a heartier welcome than either is elsewhere accorded by the native races.—*Interior.*

THE WOMEN'S CHRISTIAN TEMPERANCE UNION.

Jane A. Stewart.

The work of the National Women's Christian Temperance Union—the twenty-ninth annual gathering of which was recently held at Portland, Me.—has come to include not only the results of its own special workers, but the focusing of many interrelated lines of work, including physical education, domestic science, prison betterment, mercy, peace and arbitration, purity, health, Sunday school, and Christian citizenship.

The annual gathering of this organization is consequently a great clearing-house of reform workers where ideas are exchanged and plans laid for future development. Women from all sections of the United States, united in a common purpose, were brought together heart to heart in the quiet seasons of the devotional hours and in the hush of the tender memorial service when sorrow for the absence of the beloved leader and other departed workers cast its sanctifying shadow over all. Joy in service was shown in the numerous work conferences and the social atmosphere of the gathering, stimulating acquaintance and mutual interest between all parts of the country.

There were many glorious public meetings during the six days' session at which well-known orators in temperance reform were listened to by the thousands who at every session filled to overflowing the spacious Jefferson theatre, and object lessons of the Union's great work were made to the edification and delight of all.

There was no more significant and hope-inspiring scene in the kaleidoscope of the convention than the great mass meeting in the City Hall of Portland on Sabbath evening when the auditorium was packed to overflowing to hear the impressive words of the distinguished English visitors, Lady Henry Somerset and Rev. Dr. Henry Sanders of London. That the Church of God of all denominations should lead in the work of temperance reform; that it should unite in attacking all that is evil in society was the urgent plea of Lady Henry Somerset, who made a deep impression by her graphic depiction of the drunken motherhood of Great Britain and the consequent miseries of childhood. There was inspiration in the bold, fearless words of Doctor Sanders, who told of his refusal of a money gift from a brewer for his religious work in East London, because as he said, "How could I build up the Church of God with that which is putting it down?"

In her annual address, the National President, Mrs. L. M. N. Stevens, reviewed the temperance gains of the year. She spoke of the defeat of the Georgia dispensary bill; of the victory won against the same measure in Florida; of the onward and conquering movement in Texas; of progress in Arkansas; and of Southern California, which is ready for the overthrow of the saloon. She especially rejoiced that the movement for Sunday opening was defeated in New York, and spoke encouragingly of the probable result of the fight in Vermont and New Hampshire. The reports show a total of four thousand new members in the Women's Christian Temperance Union which has extended its work during the year into the new possessions, the Bermudas and Mexico.

Optimism seemed to be the prevailing spirit of the convention. Hopefulness rang in all the utterances of those present, who appeared to hold fast the assurance that victory would be theirs because the cause is God's and He must win.

There was evidence of the encouraging fact that the Union is determined to keep its efforts "pure and unspotted from the world." That Mrs. Lillian Stevens, its able, sterling leader, was reëlected is encouraging for the sustained progress of its diversified and helpful work.

Philadelphia, Pa.

Work at Home and Abroad.

Receipts for October, 1902.

Pandita Ramabai's Work for India's Child Widows:

In memory of S. E. S.	$17 50	
M. L. S., Canegie, Pa.	1 00	
R. G.	5 00	
E. F. H., West Newton, Mass.	5 00	
N. C., Albany, N. Y.	5 00	
Mrs. W. H. W., New York City	17 50	
Sunday School Class, Chicago, Ill.	12 50	
		$63 50

Mr. J. D. McEwen's Work in South America:

Friends, Stonfield, Ont.	$ 9 41	
R. C. B., Granby, Mass.	1 00	
Congregational Church, Brooklyn, N. S.	5 30	
R. G.	1 00	
Faith Presbyterian Church, New York City	10 00	
C. McK., Moose Creek, Ont.	2 00	
		$28 71

Dr. Paton's Work in the New Hebrides:

Gridley Church, Beloit, Wis.	$30 00

Moody Memorial Endowment Fund:

Mrs. R., Montreal, Que.	$ 1 00

Bishop Thoburn's Work in India:

Miss S., Philadelphia, Pa.	$15 00	
Miss H., Philadelphia, Pa.	15 00	
		$30 00

Free Distribution of Religious Literature in Prisons:

Orient Congregational Church, Orient, N. Y.	$ 7 08

Mount Hermon Boys' School:

A Friend, New York City	$10 00	
J. P., Gloucester, Mass.	1 00	
		$11 00

Free Distribution of Record of Christian Work:

F. S., Ottawa, Ont.	$ 1 00

Miss Millard's Work for India's Blind Famine Sufferers:

M. L. S., Canegie, Pa.	$ 1 00

Northfield Extension:

Y. M. C. A., Quebec, Canada	$12 75	
Anonymous	5 00	
		$17 75

Personalia.

Rev. Robert L. Layfield, of Kansas City, Mo., recently closed a series of meetings at Benton City, Mo.

Canon Armitage Robinson has been appointed to succeed Dr. Bradley in the Deanery of Westminster Abbey.

Rev. John Hopkins Denison has accepted a call to the pastorate of the Central Congregational Church, Boston, Mass.

Mr. Samuel H. Hadley, of Water Street Mission, lately held a series of evangelistic meetings at various centers in Colorado.

At the end of October, **Mr. Henry Varley** sailed for England. He expects to return to this country before the close of the year.

After his return from Finland, **Rev. F. B. Meyer** visited several of the provincial towns of England. Early in November he sailed for Jamaica.

Rev. J. W. Fifield, D. D., of Warren Avenue Church, Chicago, has been invited to succeed Dr. Henry Hopkins as pastor of the First Congregational Church, Kansas City.

Rev. W. E. Blackstone, of Chicago, recently delivered a series of addresses in Minneapolis in connection with the Northwestern Bible and Missionary Training School.

Rev. John A. Davis, of Binghamton, N. Y., has been conducting an evangelistic campaign in Blossburg, Pa., during which many were brought to a knowledge of the Lord Jesus Christ as their personal Saviour.

Rev. S. Edward Young, of Pittsburg, is conducting a series of Sunday afternoon services in one of the theaters of the city. These meetings, which are very largely attended, are having most encouraging results.

Mr. Charles Inglis, an English evangelist, is now in this country, where he proposes making a protracted stay, in order to undertake evangelistic services in various parts. Mr. Inglis may be addressed Care Mr. Wm. Phillips Hall, 113 Fulton St., New York City.

Rev. James M. Gray, D. D., occupied the pulpit of the Congregational Church at East Northfield on Sundays during November. His other engagements for the fall, in connection with inter-denominational Bible classes, were in New York, Providence, Boston, Worcester, and Everett, Mass.

Obituary.

The death of Canon Rawlinson has deprived not England only but the whole world of a distinguished historian and Biblical scholar. His literary career commenced with the publication of a "History of Herodotus," in conjunction with his brother, Sir Henry Rawlinson, and Sir Gardiner Wilkinson. His best known works are: "The Five Great Monarchies of the Ancient Eastern World," "The Sixth and Seventh Great Monarchies," "History of Ancient Egypt," "The Origin of Nations," and "Historical Illustrations of the Old Testament." His contributions also to Smith's "History of the Bible," the Encyclopædia Britannica, the "Speaker's Commentary," and other standard works of reference are well known and highly valued.

Canon Rawlinson was for ten years professor of Ancient History at Oxford, only retiring from that position in 1872, on his preferment to Canterbury Cathedral, which office he held for thirty years.

Northfield Extension Notes.

Rev. G. Campbell Morgan's engagements for the month of December are:—

November 29 to December 7, Washington, D. C.
December 8 to 15, Wilkesbarre, Pa.
December 16 to January 3, rest.

OUR MONTHLY CALENDAR.

December	3.	Austin M. E. Conference, Dallas, Texas.
"	4.	Alabama M. E. Conference, Cordova, Ala.
"	4.	Savannah M. E. Conference, Augusta, Ga.
"	9-12.	Sunday School Convention, Louisville, Ky.
"	11.	Atlanta M. E. Conference, Griffin, Ga.
"	2nd Week.	Decennial Missionary Conference, Madras, India.
"	18.	Term ends, Mount Hermon Boys' School.
"	18.	Georgia M. E. Conference, Mount Zion, Ga.
"	19.	Christmas Recess begins, Northfield Seminary.
"	26-28.	Christian Endeavor Territorial Convention, Las Vegas, New Mexico.

Biblical Notes and Queries.

C. I. Scofield, D. D.

H. M. W., Kansas City, Mo.

1. In John xv. 2, the fruitless "branch" in Christ is "taken away"—literally "lifted up out of." Some true Christians seem to be so circumstanced in this world that they bear no fruit. These the Divine Husbandman transplants to the better soil of heaven. They are saved through faith in Christ, and are in "the true vine."

2. John xv. 6 presents another case. The "man" is a professor merely; not a true "branch."

E. A. C., Pittston.

I do, indeed, deprecate the practice of giving out hymns expressive of intense love and devotedness to Christ, and then exhorting every one present to "sing heartily," regardless of their spiritual state, and regardless of whether they are even in Christ. What a farce in the face of high heaven! In the hymnology of the Church are vast numbers of hymns and gospel songs which are testimonies against sin, and proclamations of saving truth; let these be sung, and let the hymns of Christian love and devotedness be kept till love and devotedness really fill the heart. Unreality in Divine things enters more often by the door of song than in any other way.

A. V. P.

The "penny" of Matt. xx. 1-16 answers to the reward of the saint for service and suffering. Such passages as Rev. ii. 10; James i. 12; 1 Cor. ix. 24, 25; 1 Cor. iii. 12, 13, illustrate it.

BIBLE NOTES

FOR

DAILY DEVOTIONS.

EDITED BY

REV. G. CAMPBELL MORGAN.

DECEMBER, 1902.

Monday, 1st. *John xiv. 16 to 21.* The first section having dealt with the going away of Christ, He now begins the second, which declares the coming of "Another." The Lord first declares the method and meaning of His coming. The Paraclete will come from the Father, through the Son, to abide forever with the circle of disciples; but not to the world, for the world cannot receive Him, the reason being, undoubtedly, that the world has not received the Son. The value of the coming Comforter is declared in its relation to Christ, for He proceeds to say, "I come unto you," and this coming by the Spirit is to create a life union, "Because I live, ye shall live also"; a light union, "In that day ye shall know"; a love union, "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him." With what tender grace the Lord is endeavoring to show these men that His going, which they so much dread, really means His coming to them through the Paraclete in new fashion and force. Hitherto He and they have been separated; but by the coming of the Comforter they will be united in the force of life, and the fullness of light, and the fruition of love.

From F. B. Meyer:

O for more of the open vision of Jesus, ministered to us by the gracious Spirit! Would that His words were oftener verified in our experience. "Ye behold me!" He is always with us; and if our eyes were not holden, we should behold Him with the quick perception of the heart. Indeed, the race can only be rightly run by those who have learned the blessed secret of looking off unto Him. "We see Jesus."

It is a most salutary habit to say often, when one is alone, "Thou art near, O LORD." "Behold, the LORD is in this place." We may not at first realize the truth of what we are saying. His presence may be veiled, as the forms of mountains swathed in morning cloud. But as we persist in our quest, putting away from us all that would grieve Him, and cultivating the attitude of pure devotion, we shall become aware of a Divine presence which shall be more to us than a voice speaking from out the Infinite.

Tuesday, 2nd. *John xiv. 22 to 26.* At once there is a manifestation of their need of that Comforter, for Judas, failing to comprehend the meaning of the Master's promise of coming manifestation by the Spirit, asks how it is He will manifest Himself to them and not to the world. This question should not be lightly passed over. It expresses the supreme difficulty in the minds of the disciples about Jesus. They believed in His Messiahship, but the one thing that they could not understand was that He was hiding this. They fain would have hurried Him to a public demonstration and manifestation of His office and of Himself, and could not understand this limitation of manifestation. The Lord's answer is equally and supremely of value, showing as it does that the limitation was not capricious. He was perfectly ready to manifest Himself to all those who fulfilled the conditions for receiving the manifestation. Now mark the argument as He proceeds. The power of receptivity

is created by obedience. The power of obedience is love. The issue of obedience based upon love, is manifestation. The world has rejected Him, and consequently has made impossible its understanding of Him. Full manifestation can only be made progressionally. The first gleam of light demands submission and obedience. If that be yielded, then capacity is created for further revelation. Light had come to men living in darkness. They had disobeyed the light, and so made impossible their own capacity to receive further manifestation. This is why the Lord cannot reveal Himself to the world, but He tells the disciples that the coming of the Comforter will manifest to those who have been obedient to the light received, all the fuller glories of their Lord and Master.

From Alexander Maclaren:

You ask how can I get this love and obedience. There is only one answer. We know that we love Him when we know He loves us; and we know He loves us when we see Him dying on His cross. So here is the ladder that starts down in the miry clay of the horrible pit, and fastens its golden hooks on His throne. The first round is, Behold the dying Christ and His love to me. The second is, Let that love melt my heart into sweet responsive love. The third is, Let my love mould my life into obedience. And then Christ, and God in Him, will give me a fuller knowledge and a deeper love, and make His dwelling with me. And then there is only one step left, and that will land us by the throne of God, and in the many mansions of the Father's house where we shall make our abode with Him for evermore.

Wednesday, 3rd. *John xiv. 27 to 31.* This paragraph closes the first Paschal discourse. Its whole emphasis is laid upon its opening words, "Peace I leave with you." What a strange thing this was for Him to say, and yet by no means strange. Strange because the story of His going must have been to them the one element which disturbed their peace; and yet not strange, for the story He has been telling them of the coming of Another is that which should create their peace. Yet carefully note the peace which He bequeathes as a legacy, and which was finally administered by the coming of the Spirit. He differentiates from all other peace, both as to quality and method. Mark its quality, "my peace," and the rest of the paragraph explains. His peace is the peace of an untroubled and unfearful heart, and that in view of all the terrible suffering and conflict that is just ahead of Him. What then are the secrets of this untroubled and unfearful heart? Three things He now says, make clear. "I go to the Father." "The prince of this world cometh: and he hath nothing in me." "That the world may know that I love the Father, and as the Father gave me commandment, even so I do . . . ." He sees the issue beyond the conflict, He goes to the Father. He contemplates the actual victory within the conflict, "the prince of the world hath nothing in me." He bears on His heart in love the world, and moves toward the conflict and the conquest for the sake of men. To the disciples He bequeathes this peace. His way to the Father is left for them to walk in. His victory over the prince of the world is placed at their disposal. His love for the world and message to it, is to be deposited in them, and published through them.

From D. L. Moody:

Did you ever think that when Christ was dying on the cross He made a will? Perhaps you have thought that no one ever remembered you in a will. If you are in the kingdom, Christ remembered you in His. He willed His body to Joseph of Arimathea; He willed His mother to John, the son of Zebedee; and He willed His spirit back to His Father. But to His disciples He said: "My peace, I leave that with you; that is my legacy. My joy, I give that to you." "My joy," think of it! "My peace"—not *our* peace, but His peace! They say a man can't make a will now that lawyers can't break, and drive a four-in-hand straight through it. I will challenge them to break Christ's will; let them try it. No judge or jury can set that aside. Christ rose to execute His own will. If He had left us a lot of gold, thieves would have stolen it in the first century; but He left His peace and His joy for every true believer, and no power on earth can take it from him who trusts.

Thursday, 4th. *John xv. 1 to 8.* The Lord proceeds to give them teaching concerning the deepest facts of relationship existing between them and Himself. His declarations concerning the vine are amongst the most wonderful things that He uttered. It is hardly correct to say that He took the vine as a symbol of relation-

ship. The fact of the case is that all earthly things are upon the pattern of heavenly things, and the names of earthly things are borrowed names. To take another illustration: Throughout these discourses the Lord speaks much of the Father, and it must ever be remembered that that name in all fullness belongs only to God. He has not borrowed an earthly name to teach a heavenly truth. He has rather lent men a heavenly name to indicate their path of duty. In this way He is the true Vine. The vine of earth is but an expression of Himself, as are, in some sense or degree, all created things. In this paragraph there are certain words that arrest our attention. "The vine, the branches, the fruit." How close is the inter-relation between. It is doubtful whether inter-relation is not an imperfect word. The sublime teaching is that of unity. When Jesus said "I am the vine," there is no understanding of His meaning save as we take in the whole fact. The vine consists of root, and stem, and branches, and leaves, and fruit. So that the branches are part of the vine, and the fruit is also part of the vine, and its ultimate issue and intention. How wondrous this teaching concerning our relation to Him, and how even more wonderful is the fact revealed, that Christ fulfills Himself as to fruit through us who are now branches in Him. The vine needs the branch for its fruitage. The branch must be part of the vine for the production of fruit. Notice carefully two relations springing out of this union, fruit bearing and prayer prevailing. Note also the great issue of all according to the mind of Christ is the glorifying of the Father.

From Andrew Murray:

Beautiful image of the believer abiding in Christ! He not only grows in strength, the union with the vine becoming ever surer and firmer, he also bears fruit, yea, much fruit. He has the power to offer that to others of which they can eat and live. Amid all who surround him he becomes like a tree of life, of which they can taste and be refreshed. He is in his circle a center of life and blessing, and that simply because he abides in Christ, and receives from Him the Spirit and the life of which he can impart to others. Learn thus, if thou wouldst bless others, to abide in Christ, and that if thou dost abide, thou shalt surely bless. As surely as the branch abiding in a fruitful vine bears fruit, so surely, yea, much more surely, will a soul abiding in Christ with His fullness of blessing be made a blessing.

Friday, 5th. *John xv. 9 to 16.* This section chronicles two commandments of the Lord, and they are seen in a very remarkable setting. First, take the commandments out and look at them. "Abide ye in my love." "Love one another." The first is at the center of a very gracious sequence of statement, beginning with the Father, and ending with Him. The Lord first declares His Father's love for Him, then that His love for them is of the same nature. Having thus revealed the eternal deeps of love, and the channel of that love toward them, He commands them to abide in that love, not, let it be carefully noted, to abide in their love to Him, but in His love to them, that love being at once the atmosphere of their life, the impulse of their activity, and the strength of their service. Having thus argued from the love of the Father to the place of their safety, and so revealed privilege, He then lays upon them responsibility, and emphasizes it by an argument back to the Father. The way to abide in His love is to keep His commandments, and the pattern of their obedience to His love is that of His obedience to His Father's commandments, through which He abode in His love. How wonderfully are we placed in these two most luminous verses. And then immediately the Lord declares the reason why He has made this declaration is that His joy may be in them, and that so their joy may be fulfilled. Then comes His second command that they love one another, and their love for each other is to be upon the pattern of His love for them. That this may be set in its right relation to prayer, He declares that the basis of their obedience is to be their knowledge of Him, which is the outcome of friendship. That friendship is the result of His choice, and within the fact of the choice lay the purposes of that fruit and that prevailing prayer, referred to in the former section. All this must ever be taken in its connection with the teaching concerning life relationships, which has already been given by the Lord in His statements about the vine.

From F. B. Meyer:

O friends of God, why do you not make more of your transcendent privileges? Why do you not talk to Him about all that wearies and worries you, as freely as Abraham did, telling Him about your Ishmaels, your Lots, and His dealings? Why do you not fall on your faces while God talks with you? Life should be one long talk between God and us. No day should close without our talking over its history with our patient, loving Lord: entering into His confessional; relieving our hearts of half their sorrow, and all their bitterness, in the act of telling Him all. And if only we get low enough, and be still enough, we shall hear His accents sweet and thrilling, soft and low, opening depths which eye hath not seen, nor ear heard; but which He has prepared for those who love and wait for Him.

Saturday, 6th. *John xv. 17 to 27.* He repeats His command that they should love one another, and declares to them what their position will be in the world. The life of relationship to Him, issuing in likeness to Him, will bring upon them the hatred and persecution of the world, as it has brought it already upon Him. He shows them that they can expect no other, and here again the same sequence of relationship is in His mind. The world will hate them because they will reveal Him, and it had already hated Him. The true and awful meaning of this hatred He then declares to be hatred of the Father. The world's hatred of Christ was due to the world's wandering from, and ignorance of, God. The life and teaching of Jesus, revealing the Father, rebuked and contradicted this depraved life, which was out of harmony with the Divine will. The measure in which His disciples produce the fruitage of His life will be the measure of their revelation of the Father, and consequently of their protest against worldliness, and therefore also the measure of the world's hatred of them. And yet the Lord sees a larger possibility of blessing even for the world, for He tells them that when the Comforter is come, He will bear witness of Him, and that they also will bear witness. Thus the testimony to the world is to be that which it has rejected, namely, the Christ, the revelation of God. But in the new economy that testimony is to be borne by the Comforter in coöperation with the Church.

From C. H. Spurgeon:

None of you can be the people of God without provoking envy; and the better you are, the more you will be hated. The ripest fruit is most pecked by the birds, and the blossoms that have been longest on the tree, are the most easily blown down by the wind. But fear not; you have naught to do with what man shall say of you. If God loves you, man will hate you; if God honors you, man will dishonor you. But recollect, could ye wear chains of iron for Christ's sake, ye should wear chains of gold in heaven; could ye have rings of burning iron round your wrists, ye should have your brow rimmed with gold in glory; for "blessed are ye when men shall say all manner of evil against you falsely, for Christ's name's sake; for so persecuted they the prophets that were before you."

Sunday, 7th. *John xvi. 1 to 7.* How careful the Lord was to prepare His disciples for all that He saw coming to them. Here again He declares that He has spoken thus in order that they should not be made to stumble, and then He gives them a more detailed statement of the persecution to which they will be subjected. That persecution He says will be so violent that the time will come when those that kill them will think that they do God service. In that is revealed also the reason for the violence. No bitterness is so dreadful as that which is based upon a religious conviction, even though it be fanaticism. What an almost startling picture is afforded all through this section of the great tenderness and patience of Jesus. He is conscious of the imperfection of their understanding. His devotion is evidenced here by His telling them that their sorrow is on account of their suffering. So little are they occupied with Him, that they are not even anxious to know where He is going. In spite of this He continues to teach them with great patience, declaring to them many things that they did not understand, storing their memories with gracious words, the values of which they will gather in the day of the Spirit's illumination. In view of the persecution that awaits them, and the work committed to them, it is necessary that they should have the Comforter, and He cannot come save as Jesus departs. Here, as everywhere, the painful process has an underlying reason of infinite wisdom and tender love.

From Alexander Maclaren:

Christ's departure aided in the apprehension of His true character and nature. Like some star, that, as long as it is low on the horizon and shrouded by mist, may be mistaken for some earthborn light, but is known for what it is as it climbs the sky, He was discerned when unseen far better than when here. When He ascended to the Father, that withdrawal from the touch of sense gave Him to the touch of faith, and these desolate disciples were nearer Him when the cloud received Him out of their sight. The true personal bond that knits men to Christ is actually helped by His absence. "Jesus Christ, whom having not seen ye love," is held in the inmost hearts of millions. That is a phenomenon in the history of human affections altogether unique, and standing in the strongest contrast to the feelings with which the most enthusiastic admirers regard the mightiest among the dead. For love, there must be, or must have been, personal intercourse. With earthly teachers and guides that is only possible whilst they live; so their abiding in the flesh is needful now for all of us. With Jesus Christ, Who died—yea, rather, Who is risen again—it is possible now for us all; therefore it was our gain that He went away, "departing for a season, that we might receive him forever."

Monday, 8th. *John xvi. 8 to 11.* The world was still in the mind of the Master, and its reaching and salvation was the burden constantly on His heart. Before detailing the facts of the Spirit's work in the believer, He speaks of the larger value of that work for the world. In these few brief sentences there is a perfect statement of the facts of the mission of the Holy Spirit in the world. His method is revealed in the one word "Convict." He is so to present the truth as to carry conviction. How the world may deal with the truth is another matter. His office is to convince. The truth is always of the Christ. The subjects of which He brings conviction to the soul of man are seen as related to, and affected by, the Person and work of Jesus. These subjects are sin, righteousness, and judgment, and in each case there is distinctly stated the relation the work of Christ bears to it, and a deduction of importance is made. With regard to sin, the Spirit's conviction establishes a claim of Jesus to be able to save men from sin, and declares the nature of sin, therefore, to be refusal to believe in Him. With regard to righteousness the Spirit declares the realization of it in the life of Jesus, by stating the fact that He has gone to the Father, and implies the possibility which He creates of others living the life of righteousness. With reference to judgment the Spirit will convince of a victory already gained, and a judgment pronounced by Christ over the prince of the world. Such fact of victory at once suggests a possibility of freedom from the dominion of the evil one, and utters a warning that those who refuse to share in the victory won must participate in the judgment pronounced. This section should be read in the light of the statement, "He shall be witness of me: and ye also bear witness" (xv. 26, 27). This is the whole gospel and is to be testified to the world by the Spirit, and through believers.

From Joseph Parker:

Where the true idea of sin is realized under the ministry of God the Holy Ghost, the necessity of the sacrificial work of Jesus Christ will be understood, realized, and will form the one foundation of human hope. The Atonement I do not receive merely as a grammarian, logician, metaphysician, theologian. I cannot understand that cross—great, rugged, melancholy cross—if I look at it only from the eminence occupied by the scholar, the philosopher, the theologian. But when I feel myself in my heart of hearts a sinner, a trespasser of God's law and God's love; when I feel that a thought may consign me to everlasting destruction, that a secret unexpressed desire may shut me out of Heaven and make me glad to go to hell to be out of the way of God's shining face,—and some man tells me that Jesus Christ was wounded for my transgressions, bruised for my iniquities, that the chastisement of my peace was laid upon Him; I press my way through all the grammarians, logicians, philosophers, theologians, saying: "If I perish I will perish, and perish only at the foot of the cross: for if this be not sufficient, it hath not entered into the heart of man to solve the problem of human depravity and human consciousness of sin."

Tuesday, 9th. *John xvi. 12 to 15.* For the bearing of this witness to the world the Lord now declares how the Spirit will first testify to the disciples of the Lord. The great principles of revelation are declared. Notice the paragraph. First He declares His knowledge in the words, "I have many things to say." His followers should ever remember that there are no mysteries to Him. The things which we cannot under-

stand are clear to Him as the light of day. Then He has these things to say to His disciples. He is not arbitrarily withholding knowledge, for all is His, at the disposal of His own, and His will is that we should know perfectly the things of God. It is impossible, however, for Him to communicate to us, save as we are able to bear it. He therefore adapts His teaching to our capacity. The stupendous nature of truth is such that it would hopelessly crush men if revealed to them save as they are prepared for its reception. An instance of this is to be found in His apparent slowness to tell them of His cross; and, moreover, in the fact that when He did mention it, He never declared all its meaning. For the unfolding of this they had to wait the preparation to receive, which should come to them with the coming of the Comforter. Again He declares that the Comforter will guide into the truth, not that He will teach them truth, but that He will guide them into it. This is far more than the impartation of truth to the intellect. It is the bringing of man into a realm of life conditioned within truth. In this statement there is laid bare the law of progression. An intellectual apprehension of truth demands response in character and conduct, and it is in this response that man is led into truth. Yet once again, notice that the truth has its definition. The Spirit will lead into all the truth, that is, into the perfect knowledge of Christ. The whole statement may thus be summarized. The things of the Father have been focused for us in the Son, and are revealed to us by the Spirit in the explanation of all that the Son stands for. This revelation proceeds according to our capacity. Our capacity enlarges in proportion as we are sanctified by the truth.

From C. H. Spurgeon:

There are times when all the promises and doctrines of the Bible are of no avail, unless a gracious hand shall apply them to us. When a soldier is wounded in battle it is of little use for him to know that there are those at the hospital who can bind up his wounds, and medicines there to ease all the pain which he now suffers: what he needs is to be carried thither, and to have the remedies applied. It is thus with our souls, and to meet this need there is One, even the Spirit of Truth, Who takes of the things of Jesus, and applies them to us. O Christian, if thou art laboring under deep distress, thy Father does not give thee promises and then leave thee to draw them up from the Word like buckets from a well, but the promises He has written in the Word He will write anew on your heart. He will manifest His love to you, and by His blessed Spirit dispel your cares and troubles.

Wednesday, 10th. *John xvi. 16 to 24.* The fact of their inability to bear the truth is at once evidenced by their evident perplexity at what He has now said. They do not know, they do not understand what He means by the "little while" of which He speaks, or by the statement that He is going to the Father. He patiently explains to them that the little while of their sorrow will be caused by His going, and consequent absence from them, but that in the coming of the Comforter Who will bring Him back to them, and by Whose coming therefore they will see Him more perfectly than ever before, a new joy will come into their lives. How wonderful a life they will be brought into is revealed by a twofold fact. First, there will be no need for asking Him questions, for the Spirit will guide them into truth; and second, they will be able to ask the Father, and whatever they ask in the name of the Son will be granted. It should be remembered that the word "ask" in verse 19 and in the first part of verse 23 is an entirely different word from the word "ask" in the latter part of verse 23 and in verse 24. The former word refers to the asking of questions, and the second to prayer. Thus the double value of the Spirit's coming is revealed as the passing of perplexity, and the life of prevailing prayer which is based upon the Spirit's revelation of the Christ, which induces prayer within the sphere of His name, and so ensures the answer of the Father.

From John R. Macduff:

Every day is bringing Christ's Advent nearer—lessening the span of that arc of promise. The "little while, and ye shall not see me," is widening; the "little while, and ye shall see me," is diminishing. The Church is like the shipmen in the Sea of Adria, who "deemed that they drew near to some country." The historian of Columbus speaks thus of the great discoverer's approach to the shores of the unknown New World: "The admiral gave orders that the sails should be close reefed and the lead kept going, and that they should

sail closely, being afraid of shoals and breakers; feeling certain that the first gleam of daybreak would discover land under their bows." Is this true in a nobler sense of "the Better Country"? Are we thus on the outlook to "see the King in his beauty, and the land that is very far off"?

Thursday, 11th. *John xvi. 25 to 33.* This is the closing section to this discourse of the Lord, and He tells them that His past teaching has been in proverbs, but when the hour comes that He will speak no more to them in proverbs, He will tell them plainly of the Father. There is no doubt that this is again a reference to the coming Comforter, for He proceeds to declare that in that day they may ask (and here the word refers to prayer and not enquiry) the Father, and the Father will answer them for the love He bears to them. The last actual words of the discourse are a sublime and majestic declaration concerning Himself. In all probability He had never said anything just like this to them. He speaks as the Son of God in the sphere of His own eternity, first declaring the incomprehensible fact, "I came out from the Father"; and second, the manifestation of that fact, "and am come into the world." He then announces His leaving the world, "I leave the world"; and last, His destination, "And go unto the Father." Packed into the briefest space, and uttered in simplest words we have the whole redemptive progress of the Son of God. From the Father into the world, from the world unto the Father. The disciples immediately assert their understanding of such a statement. Said they, "Lo, now speakest thou plainly, and speakest no proverb." They announced, moreover, their belief that He indeed came forth from God. With what gentle pity He shows that while they may be convinced of the fact, they have little understanding of its nature. He tells them that the hour has positively come in which they will desert Him, and yet in view of that desertion He speaks to them peace, and bids them be of good cheer, because He has overcome the world.

Selected:

"I have overcome the world." What a magnificent peroration this was for the last and grandest sermon delivered by the mightiest of preachers! Could eloquence soar higher? Christ's life work finished, redemption an accomplished fact, the Father glorified. Why, we shall spend eternity unraveling the joy and gladness of this wondrous sentence, "I have overcome." Everlasting blessings are coiled within its heart, and from it there shall flow to us unceasing and perennial streams of grace and glory. We would sail forward now upon the unknown sea, the unnavigated future, in closest, sweetest fellowship with our victorious risen King Emmanuel! Yea, we would follow in His wake of triumph until He draws us into the celestial haven, and we cast anchor beside the glorious city of our God, there to ascribe to Him, as we would fain, but cannot do, down here, unceasing praise for all His crowning mercies and ever-conquering grace. "I have overcome." Yes, blessed Jesus, alone Thou didst it, and we shall joy to see Thee shine, the only sun in that great universe of grace and glory. And thus in gladsome anticipation of that delightful future, would we sound forth now our rapturous doxology, "Unto him that is able to keep us from falling, and to present us faultless before the presence of his glory with exceeding joy, to the only wise God, our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."

Friday, 12th. *John xvii. 1 to 5.* The teaching of the disciples over, the Lord turns to prayer. Let our meditation on this intercessory prayer, marvelous and comprehensive as it is, be reverent, and with abiding sense of our inability to perfectly comprehend. First, it moves within the realm of His relation to His Father, and the work through which is to be made possible new relationship between man and God. The petition is simply one that the Father will glorify the Son, but its reason is that the Son may glorify the Father. Thus again in the shadow of the cross, though the petition is for something to be granted to Himself, there is absolute unselfishness in it, and a new and splendid manifestation of the fact that devotion to the will of His Father was the passion of His life. This petition for the glorification of the Son is explained in the words that follow, "As thou gavest him authority over all flesh, that whatsoever thou hast given him, to them he should give eternal life." Our minds revert immediately to the tenth chapter of the gospel in which we have the record of His declaration that He should lay down His life, and take it again, having received authority from His Father to do this. He now prays that the

Son may be glorified in being allowed to carry out that program, so that there might come to men the knowledge of God, and the Father be glorified. This petition therefore for the glorification of the Son is a petition moving in perfect harmony with the Divine will, and one that asks for the cross. The plea urged is that of the victory already won, "I glorified thee on the earth." The section closes with the repetition of the request that the Son may be glorified in fellowship with the Father. It is as though the Lord had prayed that the Father would carry out all the intention of His will, for the laying down of the life of the Son and the taking of it again for impartation to the men believing on His name. Was there ever such a shining revelation of the true realm of prayer?

From T. Alexander:

"Father, the hour is come." The hour; the hour of all hours the most important. What hour like that in interest, what hour so big with momentous issues in all the past, and in all the future? That was the central hour of all time's hours. The confluence of the two eternities was at that time-point. That hour was the keystone of time's huge arch. Many hours in the world's history are marked and memorable. The hour of the birth or death, the crisis-hour of one of the world's great ones,—thinker, worker, statesman, or warrior; the hour which gave birth to and introduced some mighty revolution, which proved to be the birth or death hour of a nation, altering the destiny of millions of our race for weal or for woe, is important and to be marked; but what hour like this! an hour which had its bearing on the whole universe, and whose transactions were to affect God and man, angels and devils. It was for this hour that the great clock of Time was set in motion at first. It was for this hour that the world was created and upheld; for this hour Heaven's justice waited; in it sin was made an end of, and transgression was finished; in it the law of God was magnified, and made honorable; holiness was vindicated; the devil and his work virtually destroyed; death slain, and God's chosen people saved with an everlasting salvation.

Saturday, 13th. *John xvii. 6 to 10.* The prayer now possessed only petitions for the disciples, and its first part is wholly concerned with the men who are immediately associated with Him, His first disciples. Lovingly and lingeringly in the presence of the Father the Son speaks of the position of these men. Out of the midst of those rejecting Him, a few have been obedient to the heavenly light, and have yielded themselves to Him as Lord and Master. To this little circle He has given the words which His Father had given Him. It is interesting to notice the confidence that Christ has in these men. He does not say that they understand the things He has spoken to them. He does say that they know that what He has spoken has been received by Him from God, and that He Himself had come from God. It is evident that their faith was in Him as a Person, and as the authorized and sent Messenger of the covenant. So far His word has proceeded, and has been successful. In them He says He is glorified, and in this last intercessory prayer He prays not for the world, but for this group of men. We must never for one moment imagine that Christ has abandoned the world, or ceased to care for it. On the contrary, His interest in the disciples is a proof of His larger interest in all those people who have refused Him. He knows that this group of men in whom He by the Spirit will dwell, shall carry on His enterprises, and through their witness those in darkness will yet be brought into light. His prayer for them therefore is not a prayer of indifference to the need of the world, but the prayer for the perfection of the instruments through which He is yet to reach the world.

From F. B. Meyer:

"I pray not for the world, but for them which thou hast given me." What then? Did not God care for the world? Certainly. He "so loved the world that he gave his only begotten Son." How then can we reconcile the love of God to the world with the selection of some as the flock of the Lamb, whilst the great world seems expressly excluded from His prayer? That question is fitly put. The emphasis is on the word *seems*. It is only to the superficial view that the world is excluded. Are the planets excluded from the law of gravitation because suns are filled with fire and light? Are the lower orders of creation excluded from the circle of enjoyment because man with his high organization is more richly endowed than they? Are sufferers excluded from the healing virtues of nature because a comparative few are specially qualified as surgeons and physicians? There is but one answer to these questions. Election is not exclusive, but inclusive. Its purpose is not primarily the salvation or

delectation of the few; but their equipment to become the apostles to the many. And if Jesus thought, cared, and prayed so much for those whom the Father had given Him, His ulterior thought was that the world might believe that the Father had sent Him (verse 21).

Sunday, 14th. *John xvii. 11 to 13.* Still praying for the first disciples, He then speaks of their coming loneliness. He contrasts them with Himself, and there is a touch of ineffable pity as He declares that while He is leaving the world, and going to the Father, these are still to be in the midst of the forces which have rejected, and are about to crucify Him. He prays that they may be kept. In asking this He speaks to God as "Holy Father." A remarkably suggestive title! More than anything else these men will need, for the witness they are to bear, is holiness of character, and for the suffering they are to bear, tender and loving care. He recognized that all their need must be supplied from the One Who had sent Him to them, and to Whom He is now returning, and in the title of address there is a suggestion of His confidence in His Father's ability perfectly to meet that need. He asks that the men who will need holiness may be kept by the One Who is holy. He asks that the men who will need tender loving care may be kept by the One Who is essentially the Father. The unsullied light of the Divine holiness He knows, and knows, moreover, the infinite strength that comes to men walking in that light. He knows the unfathomable deeps of the love of the heart of His Eternal Father, and knows, moreover, the absolute safety of such as are kept in that love. How often during the days preceding this prayer had men attempted to take and assail Him, and had been unable until His hour had come, because He walked in the light of the holiness of God, and was kept by the love of the Infinite and Unsearchable. This, as would seem, is the significance of the title in connection with the petition.

From Anna J. Grannis:

Holy Father keep . . . . those whom thou hast given me.

Though beset and tempted by foes without,
And tortured within by dark fears and doubt—
Oft perplexed and troubled and tossed about,
Yet kept!

Though hindered or helped, relieved or tried,
To-day permitted, to-morrow denied,
Yet by the strong Presence I walk beside
Still kept!

. . . . . .

Through the narrow defiles one treads alone,
When the lips are mute, while the heart makes moan,
And the way leads onward, untried, unknown,
I'm kept.

Down dim, lonely valleys, up rocky steeps,
Where the thunders roll, and the tempest sweeps,
Still ever by Him Who calms and keeps
I'm kept.

. . . . . .

And when I come down to life's farther strand,
When the first wave reaches me where I stand,
I shall then in the hollow of His hand
Be kept!

Monday, 15th. *John xvii. 14 to 19.* How clearly the Master saw and understood the position these men would occupy after He had left them. Their relation to Him had already produced hatred of them on the part of those who hated Him. What all this meant for the days to come He knew right well; and yet He did not pray that they should be taken out of the world, and this as it would seem for a double reason, first, for their own sakes, for He knew the value of the testing and the buffeting; and that they also should be perfected through suffering. Second, for the world's sake. Twice He said, "They are not of the world, even as I am not of the world." This statement must be understood as revealing not merely His separation from the world, but His identification with it. He was not of the world, as to its conception and manner of life. He was of the world as to identification with it, for its uplifting and salvation. It is not sufficient barely to say that the disciple is not of the world. That statement must ever be qualified with the words of Jesus, "even as I am not." These men did not now belong to the world in its degradation, but they did belong to it for its salvation. This is clearly indicated

when He says, "As thou didst send me into the world, even so send I them into the world." He was sent to reveal the Father, to seek to save the lost. They are sent for exactly the same purpose. He had sanctified Himself, that is, consecrated Himself, and set Himself apart to this mission for which the Father had sent Him, in order that they may be sanctified, consecrated, set apart to this mission in the world. Power to save lies in separation. The true ideal of separation is separation from all that is against God, so that in identification there may be the dynamic or the force that uplifts.

From F. B. Meyer:

Consecrate them in the truth. R. V. (margin). We have sometimes heard consecration stated as though it were a matter of choice whether believers should bind themselves by its obligations or not. When a student enters a university there are certain subjects in which he must matriculate, but there are special ones in which he may graduate or not, as he pleases. Should he refuse them, he is not blamed. The matter was within his option. Now, let it be clearly understood from these words of Christ that consecration is not in the same sense optional, but obligatory. For all those whom the Father had given Him He pleaded with His dying breath that they should be consecrated; and if you are not consecrated, if there are extensive reserves in your life, if you are holding back part of the price, if you are saying of aught that you have, It is my own, I shall do as I choose, then understand that you are in direct conflict against Christ's purpose and prayer. He asked that you might be consecrated, and you have chosen to regard consecration as the craze of the fervid enthusiast.

Tuesday, 16th. *John xvii. 20 to 23.* In all this wonderful prayer there is no sentence more full of comfort for us than this, "Neither for these only do I pray, but for them also that believe on me through their word." Here the Lord looks from the men immediately surrounding Him, down all the vista of the coming centuries, and sees in one comprehensive glance all that the Father had given Him, who would be gathered through the message and the ministry of these over whom He had been praying, and seeing all He prayed for all. Every disciple of Christ may find a place in this great intercessory prayer at this point. He saw *me*. He prayed for *me*. The prayer was that we may all be one in God and Christ, one, that is, first with Him, and the Father, and therefore one with each other and with all. Here again notice that the purpose behind the prayer is the blessing of the world, "that the world may believe that thou didst send me." It is then of great interest to notice, that in order to this unity, the Lord declares that He had placed at their disposal the glory which God had given Him. What the glory was that He referred to must be gathered by former statements and considerations. Was it not the commandment, or authority, or right to lay down His life and take it again for the blessing of others? Is not therefore the supreme glory that Christ has bestowed upon the Church the right to suffer with Him for and in the salvation and uplifting of men? It is by this glory that men are to know that Christ was sent of the Father. What a sacred and wonderful deposit is this! Wherever the Church has entered into and realized it, she has been powerful for testimony.

From Joseph Parker:

Christian unity is not a mere sentiment, it is a gracious and operative ministry. It tells the world that they may be one, all one,—"That the world may believe that thou hast sent me." Union is not argumentative. Union is not sentimental; it is practical. Who can answer a united Church? . . . .

I do not ask for ecclesiastical uniformity, for we can never have it, though we may claim it. I would have many regiments, one army; many folds, one flock; many waves, one sea; many stars, one great radiant sky. He who would understand union must often read the Lord's intercessory prayer. He who would obey the spirit of that prayer must make many a personal sacrifice. Let there be no misunderstanding about unity meaning monotony. Union means diversity ruled by substantial unity of thought and feeling. Unity means many people, but one human family; many accents, but a common language; many ways of doing things, but only one motive —to serve God, to please the Lord Jesus Christ, and to answer the ministry of God the Holy Ghost.

Wednesday, 17th. *John xvii. 24 to 26.* These are the closing words of the intercessory prayer, and they reveal His final purpose for His Church. This He expresses to His Father, not in the form of a request, but rather as the declaration of

a settled purpose. Here the prayer reaches its climax not only with regard to the subject dealt with, but in the revelation of the last attitude of perfect and familiar fellowship with the Father. He Who has accomplished the will of God, and Who through the coming baptism is confident of final accomplishment, declares what His will is for His people, knowing that here also His will is in perfect harmony with His Father. How wonderful a declaration, and how marvelous a manifestation of love to the Church lie in these words. His will for His own is twofold. First, that they may be with Him, and second, that they may behold His glory. Of these the first is in itself enough to fill the heart with joy unutterable. To be with Him is to realize all highest aspirations. And for occupation what can be greater than the observing of His glory? So far we have but seen that glory dimly, as in a mirror, and at a distance. At last in perfect light and closest fellowship we shall know the unsearchable riches of the Son and therefore of the Father also.

From C. H. Spurgeon:

The last word of our Lord's prayer is concerning *love*. This is the last petition which He offers, "That the love wherewith thou hast loved me may be in them, and I in them." He reaches no greater height than this, namely, that His whole people be filled with the Father's love. How could He rise higher? For this is to be filled with all the fullness of God, since God is love, and he that loveth dwelleth in God and God in him. What importance ought you and I to attach to the grace of love! How highly we should esteem that which Jesus makes the crown jewel of all. If we have faith, let us not be satisfied unless our faith worketh by love and purifieth the soul. Let us not be content indeed until the love of Christ is shed abroad in our hearts by the Holy Ghost which is given unto us.

Thursday, 18th. *John xviii. 1 to 11.* From these sacred hours of teaching and prayer the Lord now passes immediately to the final acts in His mighty work, crossing the Kedron to enter Gethsemane in the company of His disciples. It was evidently a familiar spot. John distinctly declares that "Jesus ofttimes resorted thither with his disciples." This familiarity with the haunts of the Lord served the traitor now, and thither he led the band of men who were to arrest Jesus. Here in the hour of His weakness, there is a revelation of the voluntary nature of that weakness in the fact that for one brief moment that whole crowd is dumfounded, and utterly paralyzed, some of them falling to the ground. These men had come to seek Him, and suddenly presenting Himself before them, He asked whom they sought, and when they told Him, He said, "I am." It was at this moment that we read, "they went backward and fell to the ground." It is perfectly clear that with the uttering of the word, He flashed upon them some evidence of His power and majesty, for these frightened men were not for the most part Jews, who would recognize the Divine title, but Roman soldiers. Yet in a moment whatever appearance of glory astonished them, was veiled, and as He yields Himself to them with tender consideration for His disciples He asks that they may not be arrested, but permitted to go their way. How poor Peter's use of the sword appears in view of such marvelous restraint. In this scene what wonderful facts concerning our Lord flame out upon our astonished vision. His majesty and His meekness are alike revealed, and we hardly know at which we wonder most.

From F. B. Meyer:

"The cup which my Father hath given me, shall I not drink it?" To all appearances the cup was mingled, prepared, and presented by the malignity and hate of man. Had we been left to our unaided reasonings we might have supposed that the most bitter ingredients of His cup had been supplied by the ingratitude of His own, the implacable rancor of the priests, and the treachery of Judas; but, see, He recognizes none but the Father—it is always *the Father,* always the cup which the Father had given. . . . . Jesus refused to see the hand of His foes in His sufferings, He passed beyond the hand which bore the cup to His lips to the Father Who was permitting it to be presented, and reposed absolutely in the choice of One Who loved Him with a love that was before the foundation of the world.

O sufferer! whether by those strokes, which, like sickness or bereavement, seem to come direct from Heaven, or by those which, like malicious speeches or oppressive acts, seem to emanate from man, look up into the face of God, and say: "My Father, this is Thy will for me; Thine angels would have delivered me had it been best. But since they have not interposed,

I read Thy choice for Thy child, and I am satisfied. It is sweet to drink the cup which Thy hands have prepared."

Friday, 19th. *John xviii. 12 to 27.* This same meekness of the Lord astonishes us now as we read on. It is an almost incredible thing that they seized Him and bound Him and led Him away. Incredible because beyond the power of human love to understand, that while so able to defend Himself and destroy all His enemies, He yet submitted to the seizing, to the binding, and to the leading. Incredible, too, as it seems to us, that men who but a moment before in the presence of some surprising manifestation should have fallen to the earth with fear, now dare to lay hands upon Him with murderous intent. Surely here as all the way through these last hours, there is evidenced the awfulness of the sin, and the unfathomable love of the Divine heart. From the garden the Lord is taken to the court of the high priests. There is absolutely no civil charge that can be urged against Him, and before His death can be encompassed, such a charge must be formulated. With this end in view He is now arraigned, and in all the annals of human crime, there is nothing more utterly degraded and despicable than this attempt on the part of the priests to entangle an innocent man by cross examination, that they may find in His own words some plea upon which they may bring about His death. Submitting Himself as He did to death, He yet sternly rebuked the wickedness of the method employed by these His chief enemies. How sad a picture it is we have here of Peter, introduced to the house of the high priests by John, allowing himself to be driven, by the saucy sarcasm of a servant maid, into open denial of his Lord. Over what trivial things may men of splendid capacity fall to terrible depths.

From C. H. Spurgeon:

"I spake openly to the world; I ever taught in the synagogue and in the temple, whither the Jews always resort; and in secret have I said nothing. Why askest thou me? ask them which heard me what I have said unto them: behold, they know what I said." O brethren, no reply to slander can be compared with a blameless life. Jesus had lived in the full blaze of day where all could see, and yet He was able to challenge accusation and say, "Ask them which heard me." Happy is the man who has no need to defend himself because his works and words are solid testimonials to his uprightness and goodness. Our Saviour answered His questioner very gently, but yet most effectually, by His appeal to facts. He stands before us at once the mirror of meekness and the paragon of perfection, with slander like a wounded snake writhing at His feet. What a delight to have this triumphant Pleader for our Advocate, to urge His own righteousness in our defence? None can impugn His absolute perfection, and that perfection covers all His saints this day. Who shall accuse us now that Jesus has undertaken to plead for us?

Saturday, 20th. *John xviii. 28 to 38 (first clause).* Jesus was now sent to the palace of Pilate, the governor, and John records a fact concerning the priests which is very suggestive. These men who by methods most dishonest had formulated a charge against Jesus, yet would not enter into the Roman palace lest they should be defiled. What a startling revelation this is of the degradation of the religious idea as represented by these men. Stooping to all meanness and baseness to encompass the death of One against Whom no evil could be affirmed, and yet punctilious in their observance of the externalities of cleansing. The scene at the private interview between Pilate and Jesus would form a subject full of possibility for the brush of an artist. The representative of Roman power is confronted with this man of the people, Who yet has about Him the unmistakable air of kingliness. When the Roman asks Him what it is that He has done to arouse the hatred of the priests, His reply was such as must have sounded strange in the ears of Pilate. He spoke three times of "my kingdom," announcing that in essentials it was not of this world, and therefore could not be established by worldly methods. The procurator, recognizing the inferential claims, asked Him in surprise, "Art thou a king then?" and in reply the Lord not only claims kingship, but reveals the nature of His kingdom. He is King over the whole realm of truth. Pilate's question, "What is truth?" was in all probability one of satirical scorn, not so much for the Man before him, as for His evident ideals. His after-attempts to save Him proved that

there was in his heart a pity and respect for Jesus, but he had lived too long at the heart of things, and had seen too much of the world's deceits to believe in the power of truth, and hence his question.

From C. H. Spurgeon:

"Holy Father, keep through thine own name those whom thou hast given me." We are constantly told that the kingdom of Christ is a spiritual kingdom, and this saying is true; but I would have you take heed that you do not spirit away His kingdom as if it were only a pious dream. Spiritual or not, the kingdom of Christ on earth is real and powerful. It is real none the less, but all the more because it may fitly be called spiritual. Jesus is even now a King. The world knoweth Him not, but yet He has a kingdom in it which ere long will break in pieces all other kingdoms. True and loyal hearts are to be found among the sons of men, and in them His name still wakes enthusiasm, so that for Him they are prepared to live and die. Our Lord is every inch a King; He has His throne of grace, has His sceptre of truth, His officers who, like Himself, witness to the truth, and His armies of warriors who wrestle not with flesh and blood, and use no carnal weapons, but yet go forth conquering and to conquer. Our Lord has His palace wherein He dwells, His chariot in which He rides, His revenues, though they be not treasures of gold and silver, and His proclamations, which are law in His Church. His reigning power affects the destiny of the world at this present moment far more than the counsels of the great powers: by the preaching of the truth His servants shape the ages, and set up and cast down the thrones of earth. There is no prince so powerful as Jesus, and no empire so mighty as the kingdom of heaven.

Sunday, 21st. *John xviii. 38 (last clause) to xix. 7.* Going forth from that conversation to face the Jews, the governor went with evident determination to save Jesus from them. This he did by reminding them of his custom of releasing a prisoner unto them, and offering them as an alternative to Jesus Barabbas, who was a robber. The offer proved how little even Pilate knew of the lengths to which a degraded priesthood will go to encompass its purpose of hatred. Instructed by the priests, the assembled crowd clamored for Barabbas. The governor, defeated in his first attempt, now took a new method. It was a terrible one, consisting in the scourging and crowning and buffeting of Jesus. All this took place within the palace, according to Roman law, and in all probability out of sight of the rabble. This being accomplished, Pilate went out and announced to the crowd that he would bring Jesus forth, seeing that even after scourging he found no fault in Him. Following the announcement Jesus came forth, wearing a crown of thorns, and the purple garment, and Pilate's introduction of Him, all bleeding from the Roman rods, is significant. Said he, "Behold the man." It is almost impossible thus to follow the details without believing that Pilate hoped to stir them to pity by the awful sight. Again it is evident that he did not know the capacity of the human heart for hatred, for the sight that should have stirred their pity but called forth all their lust for revenge, which expressed itself in one repeated word, "Crucify, crucify." With infinite scorn the Roman said, "Take him yourself and crucify him, for I find no crime in him." To this they replied that the supreme reason for His death was that He had claimed to be the Son of God.

From J. Monro Gibson:

"Behold the man." As we look and listen we are brought to our knees, constrained to cry out for pardon and for purity. And as we watch Him through the shame and agony of that awful day—crucified for us—our hearts are won. Divorced from sin, the hatefulness of which is seen in the awful sacrifice as nowhere else; divorced from sin we are yielded unto God and have peace, and hope, and life. And as still we follow Him through the gates of death up to the throne on which He now is seated, we find as deep a meaning in the second word of Pilate as in the first —*"Behold your King."* And now we know Him as our life, for His Spirit takes the throne of our heart, and as we still continue beholding in the Man Christ Jesus, as in a glass, the glory of the Lord, we are changed into the same image, from glory to glory by the Lord, the Spirit; and thus there is developed in us true life, not the mere agitation or fluctuation of living matter for a few years, but life indeed.

Monday, 22nd. *John xix. 8 to 16.* This latest charge of the Jews served to fill Pilate with a new fear. Was it indeed possible that this strange Man Who had spoken of a kingdom of truth over which He presided, was indeed a Divinity? He took Him again into the palace, away from the mob, and questioned Him. He spoke to

Him of his authority to release or crucify Him, to which Jesus replied that his authority was not supreme, but delegated, and charged the priests with the greater sin, in that they had delivered Him to Pilate. Coming forth from the interview Pilate again sought to release Him, but now the priests used the final argument with such an one as Pilate. They suggested that to free this man would prove disloyalty to Cæsar. Bringing the Prisoner forth again—and what an awful vision of suffering He must now have presented—he said to them with evident sarcasm, "Behold your King." And when they clamored for His death he asked them, "Shall I crucify your King?" The intensity of the hatred of these men for Jesus is evidenced in their answer, "We have no king but Cæsar." They hated the rule of the Cæsars, and would have done anything to have broken the yoke of their bondage, and yet they bowed to that yoke, and hugged that claim in order to encompass the casting out of the One Whose life and teaching had so rebuked them. That last word was the unanswerable argument for Pilate. The conscience must be disobeyed in order to retain the favor of Cæsar, and the consequent comforts of life. Thus the governor refused the King of Truth for fear of offending Cæsar, and ere long Cæsar cast him off. Thus the priests led the nation to a new submission to Cæsar for the casting out of Christ, and at last Cæsar ground the nation to powder beneath his iron heel.

From Henry Clay Trumbull:

Was Pilate exceptionally weak in this thing? He wanted to be of service to Jesus, but he was not quite ready to be ruined for Him. There are corresponding tests of fidelity to the right in every man's experience all the way along in life. A public official or representative has to decide whether he will yield to some unjust popular clamor in behalf of a special interest, or against an obnoxious class, or lose all his hopes of promotion and even all fair prospect of well doing in the public service. A business man must meet the question whether he will conform to some established method of wrong-doing in the line of his business, or abandon his prospects of "success" in life. An employé finds himself face to face with the problem, how he can do the work that is required of him, at the times when it is called for, consistently with his conscience and the law of God; and whether he is willing to accept the consequences of standing out against the necessities of his employment as it is. The position of Pilate was, after all, no more trying than is the position of almost every man who faces Christ and Christ's cause to-day; and now, as always, only he who is ready to lose his life, and to lose a great deal more than life, for the sake of Christ, can fairly be called a true and faithful servant of Christ. Pilate was weak under such a pressure as this. Would to God he had been the last one weak in such an emergency!

Tuesday, 23rd. *John xix. 17, 18.* Thus in sublimity of simplicity John chronicles the most stupendous fact in human history, a fact at once terrible as an outworking of sin, and transcendent as an accomplishment of love. "They crucified him." There is no detailed description, and the only fitting attitude is that of the subdued spirit which in consciousness of the terrible scene, yet shuts it out from all curious contemplation. Standing before that cross one can but tremble at such sin, and wonder at such love. There between the thieves is the crowned Sorrow, crowned as to its measure, for never was such before or since; crowned also in its value, for the cup there drained to the dregs will for evermore overflow with the elixir of a new life for a death-doomed race. How little those who stood around understood the meaning of that hour. They have cast Him from the temple, the city, and the nation. Outside the temple He destroys it. Outside the city, He seals its doom. Outside the nation, He scatters it, and makes it for long ages a hissing and a byword in the earth. And yet in coöperation with God He lays the foundation of the new and spiritual temple, initiates the building of the city that hath foundations, and renders possible the creation of the new nation. Was ever the folly, the weakness, the sin of man so evident? Was ever the wisdom, power, and love of God so demonstrated?

From C. H. Spurgeon:

Light springs from the midday-midnight of Golgotha, and every herb of the field blooms sweetly beneath the shadow of the once accursed tree. In that place of thirst, grace hath dug a fountain which ever gusheth with waters pure as crystal, each drop capable of alleviating the woes of mankind.

You who have had your seasons of conflict, will confess that it was not at Olivet that you ever found comfort, not on the hill of Sinai, nor on Tabor; but Gethsemane, Gabbatha, and Golgotha have been a means of comfort to you. The bitter herbs of Gethsemane have often taken away the bitters of your life; the scourge of Gabbatha has often scourged away your cares, and the groans of Calvary have put all other groans to flight. Thus Calvary yields us comfort rare and rich. We never should have known Christ's love in all its heights and depths if He had not died; nor could we guess the Father's deep affection if He had not given His Son to die. The common mercies we enjoy all sing of love, just as the sea-shell, when we put it to our ears, whispers of the deep sea whence it came; but if we desire to hear the ocean itself, we must not look at everyday blessings, but at the transactions of the crucifixion. He who would know love, let him retire to Calvary and see the Man of sorrows die.

Wednesday, 24th. *John xix. 19 to 27.* This paragraph gives us a rapid glance at some of the happenings round the cross. The priests, offended at Pilate's inscription. endeavor to persuade him to change it. He has, however, yielded to them already to the hurt of his own conscience, and now doggedly declines to make any change. All unconsciously, and in more senses than one, how prophetic was that inscription. In His weakness and outcasting He was indeed a picture of the King of the Jews. They who gave Him such a throne were to become such a nation as, on the side of its degradation, the cross suggested. And yet changing their rejection into actual coronation by the working of His mighty love, He became the one and only King of Whose kingdom there should be no end. Then how vulgar is the picture of the soldiers as in the presence of the dying Sufferer they indulge in commonplace gambling for His garments. And yet viewed from the higher standpoint, even they in brutal ignorance are fulfilling ancient prophecies, and so coöperating in the outworking of Divine purposes. And still one other group is seen, the women with His mother, all sorrow stricken and bereaved. The sword-pierced soul of His mother is the occasion of a radiant manifestation of His tenderness. He provides for what remains to her of human life, by committing her to the care of the disciple whom He so dearly loved.

From Charles Stanford:

The notice placed over the head of Jesus "was written in Hebrew, and Greek, and Latin." In the East, in the old time when a government issued a notice intended to be read by the different nations of a large empire, it was the custom to write it on a tablet in the different languages of that empire, so that men speaking these different languages would be able to read the inscription. Like the Rosetta Stone in the British Museum, showing one inscription in three dialects; like the inscribed rocks at Behistan, recording the fame of Darius Hystaspes in three forms of arrow-headed writing, so as to be understood by Assyrian, Median, and Persian readers—the inscription on the cross was written in three languages, and these were the three keys to unlock all the languages in the world. So, without knowing what he was doing, Pilate thus began the publication of Christ to all the world; and all that evangelists at home and abroad have to do is to do by the Holy Ghost, and do thoroughly, what he began to do. Let the real meaning of what he wrote in these everlasting letters be brought out; and let all people in all languages read it or hear it, and Christ's missionary law will be fulfilled.

Thursday, 25th. *John xix. 28 to 30.* Not until all things were accomplished did any word escape Him as to His human agony. Then all the pent-up suffering of the awful hours immediately preceding found vent in one brief and fearful cry, "I thirst." When they had offered Him the potion which would have deadened His consciousness on the occasion when His spiritual anguish found expression in the words chronicled by Matthew and Mark, He had refused it. But now that they offer Him vinegar, after the cry which reveals His physical agony, He receives it, and then John records the words that tell of the mightiest of all victories, "It is finished." All was accomplished that would give such value to His death as should be available for the redemption of man. Nothing remained now but that in the outward expression of physical death there should be final carrying out of that spiritual death through which He had passed in the forsaking of Him by His God. To that outward expression He passed of His own majestic will. This John records in the words, "He gave up the ghost." This statement is in harmony with, and carries out in actual fact what He had Himself declared, that no man

should take His life, but that He would lay it down of Himself.

From James Stalker:

"It is finished." There is intense joy in work when it is done and well done. The humblest mechanic feels this pleasure when he sees the article he has been making passing out of his hands perfect. The poet surely feels it when he writes Finis at the end of the work into which he has poured the full force of his genius. Our Lord drank deeply of this well of pleasure. The work He was doing was done perfectly at every stage; and it was work of the most beneficent and enduring kind. As He saw part after part of it falling accomplished behind Him, as He saw hour after hour receding into the past filled with its God-appointed work, He whispered to Himself, "My meat is to do the will of him that sent me, and to finish his work." And in the article of death, as He saw the last fold of the grand design unrolled, He passed out of the world with the cry on His lips, "It is finished." He uttered this cry as a soldier might do on a battlefield, who perceives, with the last effort of consciousness, that the struggle in which he has sacrificed his life has been a splendid victory. But the triumph and the reward of *His* work never come to an end; for still, as the results of what He did unfold themselves age after age, as His words sink deeper into the minds of men, as His influence changes the face of the world, and as heaven fills with those whom He has redeemed, "He shall see of the travail of his soul, and shall be satisfied."

Friday, 26th. *John xix. 31 to 42.* Attempts have been made to prove that the flowing forth of blood and water from the side of the Saviour, when pierced by the soldier, was a natural sequence of the manner of His death. All such attempts are without foundation. The only hypothesis upon which the argument is based includes the necessity for denying the statement of Scripture that the Holy One of God did not see corruption. The process described by those who hold that the separation of blood from water was natural, is in itself the first stage of corruption. There is no doubt that this flowing forth was a mystery, not to be accounted for by natural laws. This fact that it was a mystery gave rise to the very imperfect statement of John (verse 35) that he himself saw and gave a testimony and a witness to what otherwise would be incredible. It was significant and symbolic and a part of that deep mystery in which the whole Person and mission of Jesus is forever shrouded. To take the words blood and water, and carefully to trace them through the writings of John will be to discover the significance of this remarkable fact. Blood is ever the symbol of the natural life, and water of the spiritual. The outflowing of the blood was the symbol of that marvel by which the vice of the natural man should be cleansed, and the outflowing of the water was the symbol of that great result by which purity should be made possible to men in the power of communicated life by the Spirit of God. How beautiful it is to see the two secret disciples paying the last tender offices of respect to the body of their Lord. Joseph found Him a grave in a garden, and Nicodemus brought great wealth of spices for His entombment.

From F. B. Meyer:

"In the place where he was crucified there was a garden; and in the garden a new sepulchre." There is something startling in the association—the cross, the garden. The one—the symbol of shame and suffering, the most awful witness to the destructive power of that sin which has laid waste our world; the other—where flowers, Eden's brightest relics, were guarded for man's enjoyment. Flowers, blooming in all the luxuriance of an Oriental spring, shed their fragrance around our Saviour when He died. One loves to dwell upon the thought that Golgotha was part of the garden—that earth's fairest, brightest, gentlest nurslings were there, mingling their smiles and balm with the trampling angry footsteps and the cursings of malignant foes. They had been very dear to Him in His life-course; it was only meet that they should be near Him when He died. Was it not symbolical? In a garden man fell; in a garden he was redeemed! And that death of Christ has sown our world with the flowers of peace and joy and blessedness, so that many a wilderness has begun to rejoice and to blossom as the rose.

Saturday, 27th. *John xx. 1 to 10.* This is the story of a dark morning, and a lost Master. His disciples were gathered together, and sharing their sadness and perplexity we look at this picture. Its one suggestion is that of loss, and of loss enshrouded in mystery. The stone is rolled away. The grave is empty. The grave clothes are there, but the loved form which they enshrouded is absent. What excitement all this produced is evidenced by the

fact that the three disciples mentioned are all of them seen running. Mary ran to tell the disciples, and John and Peter ran to the grave. The words of Mary tell the whole story, "They have taken away the Lord out of the tomb, and we know not where they have laid him." So strange and perplexing is it that Peter and John went away again unto their own home. That hour of darkness preceding the dawn with all its rapid movement of excitement, and strange emotion of mystery, and aimlessness of action, was symbolic of what Christianity would have been apart from the living Christ. Hopes disappointed, love bereft, faith vanquished!

From W. Morley Punshon:

Christ is the resurrection; therefore its source and spring, its author and finisher, in a sense which no other can be. When He emerged from the tomb on the morning of the world's great Sabbath, He brought life and immortality with Him, by which the pearls of the deep sea, before awaiting the plunge of the diver, the treasures, before lying in the dark mine, were by Him seized and brought up to the light of day. Life and immortality were brought to light by the gospel, and with this knowledge in our minds we seem to stand by the Saviour's broken sepulchre, just as a man stands upon the shelving brink of the precipice from which some friendly hand has snatched him, shuddering as he thinks of the awful death that he has only just escaped. Look, and see the place where the Lord lay, and tremble—but rejoice with trembling. Is the stone there yet? If it is, if the stone is not yet rolled away, if the grave clothes and spices yet shroud and embalm the corpse, then let the darkness come and blot out the sun, and bid a long, long good-night to all the world's hopes of life, for existence is a feverish dream, and death shall be its ghastly but its welcome end. "But now *is* Christ risen from the dead, and become the first-fruits of them that slept."

Sunday, 28th. *John xx. 11 to 18.* This is an exquisite picture. Mary has not followed the disciples to their homes. She lingers still even though she has lost her Lord. The sad, disconsolate woman in the dull gray of the morning, stands for evermore a type of deepest sorrow outside that empty tomb. Such tears as hers, the tears of deepest love, have often clarified the vision, and as presently she stooped to look once more into the darkness of the empty grave, she saw an angelic vision. It would seem as though her grief were too great for her to be startled by anything, for when the angels asked her, "Woman, why weepest thou," she told them the same story of her lost Lord, and so great was her grief that she did not stay to gaze upon the wondering angels. Even their dazzling splendor did not fill the gap. She turned from them because He was not there, to look out again upon the garden that lay behind her. There was One standing Who asked her the same question that the angels had asked. In answering Him the strength of her love flashed forth, for she says that if only He will tell her what He has done with her Lord she will take Him away. How little love thinks of labor! And then a voice, "Mary," and in a moment the response of her heart as the agony is annihilated, "Rabboni." The cry was that of deep love, and yet of imperfect understanding. Her cry suggested that now the old relationship would be restored, and it was this mistaken thought that Jesus corrected when He forbade her touching Him until, having ascended, the new relationship which she as yet did not understand, should be entered upon. No more would He be to her One Who should be missing, because He could be touched, but henceforth He would be the ever present One because unpresent to the consciousness which was material only.

From H. P. Liddon:

"They have taken away my Lord, and I know not where they have laid him." Perhaps on every Easter day, there are certain characters who always need the lesson of the text. They are standing with Mary Magdalene outside the sepulchre. They complain that the Lord has been taken away from them and laid they know not where. True enough this may be, but —patience. Be earnest in seeking the Lord; and you will find Him. If not on the festival itself, yet afterwards: if not in the public services of the Church, yet privately: if not in human words, yet in the sanctuary of your spirit's life: if not in warm and elevated feeling, yet in a sober and wholesome awe. Do not despair because for a moment the spiritual sepulchre seems to be empty. Rely on His love, on His goodness, on His interest in you personally, on His chartered kindness to those who seek Him. Mary was so bitterly disappointed because she loved. Yet it was her love which, in the end, forbade despair and conquered disappointment. And eighteen centuries have not emptied of its power that great promise

of our Divine Lord—"If any man love me, he will keep my words; and my Father will love him; and we will come unto him, and make our abode with him."

Monday, 29th. *John xx. 19 to 31.* Of that memorable resurrection day John records the morning and evening appearances. Between the last interview with Mary and His meeting of the disciples, He had in all probability seen Peter alone, and journeyed with the two men who walked to Emmaus. His coming into that evening gathering was very remarkable, and must have been to them an experience never to be forgotten. They were alarmed, and they gathered together in secret, the doors being shut, for fear of the Jews. Suddenly, without the opening of doors the Lord stood in their midst, and greeted them with the ordinary salutation of the day, "Peace unto you." This salutation though was filled with a new meaning, as He accompanied it by showing them His hands and His side. Then He repeated the salutation, and this time with a declaration that He was about to send them forth on His work, and the symbolic and prophetic action of breathing on them while He said, "Take ye the Holy Spirit." The first peace was His answer to their fear, and the argument was Himself wounded and yet living. The second peace was preparation for their service, and the argument was the Spirit that they were to receive through the accomplishment of His work. They did not then receive the Spirit, for afterwards He told them to wait for it. In all the life and service of these men afterwards, that double salutation of peace would surely abide with them in the presence of fear, the consciousness of the living Christ; and in the presence of service, the consciousness of the present Spirit which sufficed to still all fears, and fill them with courage. Very beautiful is the Lord's dealing with Thomas. Mary, too easily satisfied with earthly relationship, He did not permit to touch Him. Thomas, unable to believe in the continuity of lost relationship, He invited to touch Him, and handle Him, that his faith might be strengthened.

From Robert P. Kerr:

The natal song of Christ sung by prophetic angels was "peace" and "glory,"—"glory in the highest, and on earth peace." Yet when Jesus began His ministry, He said: "I came not to send peace, but a sword." Are these statements and others like them contradictions? No! sweet paradoxes. By nature, man is at peace with the world and at war with God. Christ came to reverse this, and by His atonement to establish a peace between God and man which involves war with the world. The Christian, then, is called to fight his way to eternal peace. But has he no peace till the end? Yes, blessed peace; war without and peace within,—"the peace of God that passeth all understanding." His turbulent passions are stilled; his soul's great anxieties are laid to rest; his sin is forgiven; he is cleansed in the blood of the Lamb; he has promises of final salvation, "a place" in the "house of many mansions," and "a crown of glory that fadeth not away." With a consciousness of all these in the Christian's soul, death and eternity cannot mar his repose.

Tuesday, 30th. *John xxi. 1 to 14.* After a dark and fruitless night of labor how glorious the morning light. The great beauty of this story lies in its revelation of the interest of the risen Jesus in the commonplace affairs of His people. He was interested in their fishing, and knowing how to direct them even in that so that they should succeed. He was interested in their physical hunger, and Himself had built the fire and prepared the breakfast, that they might be warmed and fed after the wearisome experiences of the night of fruitless toil. This interest of Jesus is all the more remarkable when we remember that the action of the disciples going fishing was in all probability disobedient unbelief. He had distinctly called them long ago from such avocations, and had indicated the work of the future when He had told them He would make them fishers of men. It is very evident that during these days they were strangely perplexed, and this action of going fishing on the proposition of Peter would seem to be a sign of their uncertainty of mind, and indicate the decision to go back to the old calling because of their perplexity in the presence of all the strange happenings of those weeks of mystery. There was no rebuke in our Lord's attitude toward them, although it is not without significance that the toilings of the night were fruitless.

From Henry Clay Trumbull:

Jesus had no need of the disciples' help in providing fish for His breakfast or for

theirs; but He asked their help just as if He did need it. If they had refused to bring the fish, He would have been no loser; but the loss would have been theirs. So it is always in every sphere of Christian activity. Jesus never needs help; but Jesus constantly calls for help. The gain through responding to that call, or the loss through refusing, is to the disciple, not to the Master. Jesus can get on without your money or your services in the Sunday school, in the Church, in the community about you, or in the missionary field; but you cannot get on as you might if you refuse your help in any one of these fields. Jesus asks for a share of all the fish you catch, of all the crops you gather, of all the money you get, of all the time and strength you have. If you refuse to render it to Him, the loss is yours. How great that loss may be only eternity can disclose!

Wednesday, 31st. *John xxi. 15 to 25.* In all the story of the Master's dealings with His own disciples, there is nothing more exquisite than this account of the patience and strength of His dealings with Peter. Peter had been called at the beginning for great work, and, although in the terrible stress of the days on the apparent failure of Jesus this man's courage had failed him, the first purpose of the Lord could not be defeated. Yet so terrible had been the failure, that the restoration must be marked as definitely, clearly, and publicly as was the degradation. Peter had denied his Lord by the side of a fire built by His foes. He must now confess Him by the side of a fire built by Himself. Thrice was the denial repeated, and thrice must the confession be made. The confession, moreover, must be of such a nature as to go far beyond the denial. He had simply denied knowledge of Christ. He must now confess love to Christ. In each case after the confession he is commissioned for specific service, the Lord revealing to him and to His people forever His willingness to put perfect confidence in those who sincerely love Him. It is interesting to note that the last thing John writes in this gospel story is that he has written little, for he affirms, "There are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself would not contain the books that should be written." Thus he closes as he began. His first statement was concerning the Eternal Word. His last is that words can never express all the facts even of His tabernacling in the flesh. Thus as at the beginning of his gospel we stand in wonder in the presence of the bewildering eternities, at the close we stand in amazement in view of the infinitudes which have yet been condensed into a Person upon Whom we may look, to Whom we may listen, Whom indeed we may handle, and yet Who forever defies any to say all that is to be said concerning Him.

From F. B. Meyer:

"Follow thou me." What is it to follow Christ? It is not to live an Oriental life beneath these Northern skies, nor wear an Eastern garb, nor speak in the Hebrew tongue. A man might do all these, and in addition wander like Him, homeless and outcast, through the land, and yet not follow in His steps. No! Following Jesus means our identification in the principles that underlay His life, in His devotion and prayer, in His absolute compliance with God's will, in His constant services of mankind, in the sweetness and gentleness and strength of His personal character. There is no path of legitimate duty into which we are called to go, in which He does not precede; for when He putteth forth His own sheep, He goeth before them, and His sheep follow. As of old, His disciples saw Him going before them ascending up to Jerusalem, and they followed Him: there is no path of arduous duty and suffering in which He does not still precede.